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STUDENT REVIEW

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STUDENT REVIEW

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Note from the Publisher: Freedom Festivals I'd Like to See

IT HAS BEEN SAID, CYNICALLY I SUPPOSE, that politics is America's religion. Perhaps this link explains my discomfort with the flamboyant patriotism and self-described "Las Vegas" showmanship of the Freedom Festival's "Stadium of Fire."

Whatever the ACLU may say, politics, patriotism, and spirituality have always been connected. In the December issue of *The Atlantic*, an article entitled "Can We Be Good Without God?" touched on this theme:

The notion that we can be related to God and not to the world—that we can practice a spirituality that is not political—is in conflict with the Christian understanding of God. And if spirituality is properly political, the converse is also true, however distant it may be from prevailing assumptions: politics is properly spiritual.

In other words, since Christianity concerns our relationships with other people, and since politics merely reflects these relationships on a large scale, it would be astounding—and unconscionable—if we didn't see some connection between politics and spirituality. Patriotism is a devotion to the people and the land where these relationships occur.

Linking patriotism and politics to spirituality leads to a considerably different view of patriotism. The Apostle James writes, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction . . ." A true patriot might thus be characterized not so much by an hysterical passion for the *Fatherland* as by a love for the *fatherless*.

Hugh Nibley defines patriotism as "devotion to the *patria*, the fatherland, one's own people, the land of one's birth. Thus the genius of patriotism is the sense of identification with *others*. And the greater the pa-

triot the wider the circle of his familial affection."

But Nibley advocates a quiet, personal patriotism: "How far can we externalize a noble emotion? Like charity, it vaunteth not itself. . . ." He refers to Cordelia in *King Lear*, "who retched at the super-loyalist orations of her sisters, and protested, 'I cannot heave my heart into my mouth.'"

Flamboyant patriotism and religious showmanship are both disturbing because genuine patriotism and true religion do not promote themselves. Benjamin Franklin's epigram on a similar theme comes to mind: "The more he spoke of his honesty, the faster we counted our spoons." Like honesty, spirituality and patriotism do not lend themselves to advertising.

Often our patriotism takes the form of sterile, self-indulgent pride. We forget that most of us are Americans by accident of birth. We forget that the goodness in America is not *our* doing, and that our generation has done much to diminish that goodness. We forget that history does not grade on a curve, and we allow Marxism's manifold failings to blind us to our own.

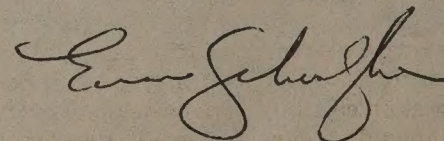
The Pilgrims knew what they were about. They recognized the tenuousness of their condition, a tenuousness we often overlook, surrounded as we are with weapons and material wealth. The first Thanksgiving seems to have been characterized by thankfulness mixed with a sober reflectiveness—a mood incompatible with the giddy Las Vegas superficiality of Alan Osmond's Freedom Festival floorshow.

My ideal Freedom Festival would be similar to that of the Pilgrims. It would be

a time for reflection and thanksgiving to the God in whom our money says we trust. It would be a time for discussion, to measure our strengths and critique our weaknesses. In this respect, Russell M. Nelson's speech Sunday night was a pleasant surprise. Nelson spoke of the abuse of liberty, of pornography and drug abuse, and of the connection between responsibility and freedom. For Americans accustomed to self-congratulation, Nelson's talk was a healthy dose of introspection.

My ideal Freedom Festival would allow for celebration, music, and fireworks in the small town tradition, but there would be no room for Wayne Newton or anything remotely resembling Las Vegas. And there would be no place for ostentatious promotions by corporations like Geneva Steel.

There would be a day of service, when the entire community would work together to aid the needy. We might expand the scope of our patriotism by raising funds for those starving in Africa, and we would even forgo the press release so the world would never know how generous we had been. In short, my ideal Freedom Festival would be a promoter's nightmare—and that alone would make it worth the trouble.



R.J. Snow: Godsend or Too Good to Be True?

by Merrill E. Oates, Associate Publisher

IN THE APPOINTMENT OF R.J. (REUBEN JOSEPH) SNOW TO THE POSITION OF STUDENT LIFE VICE President, BYU seems to have landed a talented and affable addition to the administration. By all accounts, Snow brings with him a good reputation and considerable administrative experience.

Snow assumes responsibility for all Student Life activities which include all of the proverbial problem areas that give BYU its reputation for restrictive social control. His bag of worms includes the dress code, standards office, BYUSA, social clubs, student counseling, multicultural programs, and other offices in the Wilkinson Center and Student Life. It will not be an easy job.

Snow is the only member of the Lee administration selected from outside the University. Before being mission president in South Africa, he was Vice President for University Relations at the University of Utah for nine years, the last year of which he was the Vice President for Student Affairs. He has been a professor of political science and director of the Hinckley Institute of Politics at the U. of U. He was also responsible for the U's athletics program and served on the NCAA executive committee. Before going to Utah, Snow taught political science at UC Santa Barbara where he played an active role in mediating between administrators and student demonstrators during the Vietnam era.

According to Ray Haeckel, current Director of Governmental Relations at the University of Utah and a former associate of President Snow, students can expect him to be

see Snow on page 13

To the Editor:

I want to comment on Matthew Stannard's article on exploitation in the June *Student Review*.

Every atom of matter has a use. Therefore every atom is used, i.e., exploited. Exploitation is not a question of power or equality. Rather it is a question of *how* things are used and for what purpose.

Are we "using" Christ when we have faith on him for salvation through our faithfulness? Is he "using" us for his glory? The obvious answer is yes. It is a mutually beneficial "exploitation" that hopefully creates happiness and joy for all those involved.

Do a husband and wife "use" each other? Do retail customers "use" ZCMI and vice versa? The answer to these questions explain "exploitation logic" quite clearly. Capitalism has nothing to do with it since it is merely a system that objectively defines the value of barter in exchange for goods and services. As for power, that is a function of law and who controls it.

Mr. Stannard was half right in his explanation of exploitation by describing its negative side. He could take comfort by accepting its positive side. Capitalism would not be the scapegoat for negative exploitation if all men remembered the golden rule, "use others as you would have them use you."

Gregory Scott
Provo



The Fallacy of Moderation in a Two-Party Government

by Mike Austin

ONE COMMENT THAT I ALMOST ALWAYS PROVOKE WHEN I ADMIT THAT I belong to a political party—and the wrong one at that—is the one that goes “I’m not a Republican or a Democrat; I vote for the man.” Besides being unforgivably sexist, this statement illustrates one of the most common fallacies in the American political mind: the fallacy of moderation, or the belief that a truly independent mind will avoid political affiliation. Committed moderates appeal to this fallacy when they refuse to proclaim political allegiance. Political independence is lauded as a supreme virtue, and, as a result, those who should be most involved in fostering moderation within the parties themselves become self-fulfilling prophets of doom in a political system that seems condemned to move further and further towards the ideological extremes.

The theory behind this “I vote for the man” fallacy is appealing. Those who ascribe to it—and statistics show them to be in the majority in this country—feel that party affiliation is synonymous with partisan squabbling and blind devotion, while refusing to commit to a party qualifies one as open-minded, moderate, and wise. The problem is that politicians almost always come from parties, and it is impossible to “vote for the man” without also electing the party from which he comes. Elected officials owe as much to the party that nominates them in June as they do to the public that elects them in November.

In the American system of government, the fallacy of moderation is self-perpetuating. As middle-of-the-road voters insist on remaining aloof from partisan politics, those who really do represent extreme ideas are free to attend conventions and nominate anyone they choose. Moderation, if possible at all, must begin within the major parties, and individuals who eschew partisan politics in order to “vote for the man” only ensure that whichever “man” they end up electing will have been chosen by the very same partisan extremists they criticize.

Utah’s recent political conventions illustrate the potential disaster that faces devotees of political non-affiliation. In this state, candidates for state-wide or congressional offices must first be nominated by a small body of party loyalists at a state-wide convention. A candidate supported by 70% or more of the convention delegation automatically becomes the party’s candidate. If nobody wins in this way, the top two contestants—no matter how small their percentage of delegates—face each other in a primary election. In the recent Republican convention, there were so many candidates for Utah’s Third Congressional District and so few delegates actually voting that the two top candidates won with a grand total of 375 votes.

Since, in the Third District, Republican primaries are equivalent to general elections, the convention vote all but decides who the next Congressman will be. Though the remaining 200,000 voters in the district are free to vote in the primary, they can realistically only choose one of

two candidates selected by the party apparatus rather than someone who best represents their own views and positions. The real decision-making is done by one-tenth of one percent of the potential voters, while the remainder of the district faces a largely farcical choice between pre-approved nominees.

There is nothing inherently wrong in a system that relies on a small number of people to nominate candidates, as long as the 375 people are fairly representative of the district as a whole. Ideally, the state convention delegates should come from county conventions and precinct cottage meetings and should represent a broad spectrum of political positions. However, when “open-minded” voters forsake these conventions on the dubious premise that they will “vote for the man” and not proclaim affiliation, the conventions lose their distinction as representative platforms and become agents of extremism that can be bent to the will of a single delegate.

The fallacy of moderation is almost always precipitated by a second, no less deceptive political fallacy: the belief that membership in a party implies absolute support of a platform or agenda. As a Democrat, I am asked frequently to justify my party’s stance on abortion, the ERA, homosexuality, or any number of programs or opinions that I may or may not support. At times, people become angry with me when I respond that, even though I am a Democrat, I do not support abortion; they seem to think that I am somehow

see *Two Party* on page 12

Ten Reasons to Boycott the Freedom Festival

by Mike Austin

1. The festival no longer belongs to the people, or to the ideal of freedom, but to Joe Cannon and Geneva Steel.
2. Wayne Newton has been known to show up at concerts wearing nothing but a suit and tie and whip the crowd into a demonic frenzy by reciting passages from *Beowulf* in the original Old English.
3. Four members of the U.S. high-diving team posed without benefit of spandex after the 1984 Olympics.
4. When exploded by the ton, fireworks release more PM-10 into the air than Geneva Steel does in a good week.
5. Alan Osmond buys all of his ties at the K-Mart in Cape Town, South Africa.
6. Some of the fireworks, which will burn, are decorated with small images of the flag.
7. Utah County officials have continually ignored valid proposals to draft Bart Simpson as the parade’s grand marshal on the dubious ground that he is “only a cartoon character.”
8. This year’s triathlon will require participants to swim three miles in Utah Lake.
9. The festival will once again debase young women everywhere by forcing “beauty queens” from the various communities to parade, like so many cuts of beef, in front of thousands of cheering men.
10. Dan Quayle. Though Dan is not involved in the festival this year, some problems require drastic measures.

AIDS and Public Spending

by Larry Meyers

LIKE MANY AMERICANS, I AM TROUBLED, TORN, AND ANGERED BY AIDS. A recent media poll reports that the killer virus is now considered to be our nation's number one health problem, and reports from last month's International AIDS Conference in San Francisco have provoked my conscience. Advocates for AIDS victims are marching in the streets, demanding more government funding for research, and more public understanding. But while compassion is needed, federal funding is not the answer to the AIDS crisis.

How do we respond to the cries of those who suffer from AIDS? The vast majority of AIDS victims—homosexuals, IV drug users, prostitutes, bisexuals, and so on—have contracted the disease through their own actions. But this does not mean that we should care only for sick who we judge to be innocent. On the contrary, our Christian duty is to heal the sick and afflicted regardless of whether we agree with their lifestyle or not.

Yet compassion is a two-sided coin. Those who would cure AIDS without inviting the victims to change their behavior are ignoring what's written on the other side of the coin. Homosexuality, drug use, prostitution, and pre- and extra-marital sex are lifestyles that destroy, rather than build, society. Each, in its own way, breaks down the bonds of respect and concern for self and others that hold families, communities, nations, and the world together.

On the moral level, we should accept the practitioners, while condemning their deviant practices. True compassion seeks not only to heal the lost sheep but also to bring them back into the fold. What the majority of AIDS victims (and those who have a high risk of contracting the disease in the future) need most is a change of lifestyle.

Sadly, all they seem to want is a cure. When Dr. Louis Sullivan, U.S. Secretary of Health and Human Services, spoke at the closing session of the International AIDS Conference, hundreds of angry protestors turned their backs to him and drowned out his words with boos, taunts, and chants. The consensus among AIDS activists is that the federal government is not providing enough funding for AIDS

research and treatment. Their attitude is revealing—they expect the government, and thus the American taxpayer, to subsidize care for the deadly results of the lifestyles that they have chosen.

So who is responsible for caring for AIDS victims? Some claim that we are all responsible, and that we must all share society's burdens. Assuming that this is so, then AIDS victims have a claim on federal tax dollars. The problem here is that federal funding is a limited resource; we must prioritize. Though the United States is already three trillion dollars in debt, every interest group, including the AIDS lobby, still wants more, more, and more. In reality, the breaking point is past; there is no more money.

AIDS lobbyists would make AIDS care America's number one priority, relegating other social spending, and especially defense spending, to the back seat. Besides trampling on the Constitution's list of Congress' enumerated powers, this goes against the best interest of the huge majority of U.S. citizens. Most Americans are struggling to provide for their families, educate themselves or their children, and cover their own health care costs, while hoping to have a little time and money left over for recreation and entertainment. If taxpayers' money is to be spent on the public, then it ought to be spent where it is needed the most.

Thus begins the so-called "AIDS crisis." AIDS lobbyists have been very successful in convincing the public that AIDS is our nation's greatest threat. They claim that the contraction rate is doubling every year and that the disease is rapidly spreading to the general population. They would have us believe that we're all going to die of AIDS if we don't find a cure soon.

Interestingly enough, scholars who have researched the subject have written that an AIDS epidemic among the general public is improbable. According to a 1988 Yale University study, an epidemic in the heterosexual population could occur only if the average person had more than five sex partners each year. The study concluded that this was "unlikely" (Kaplan 317). Though the virus is spreading from homosexuals to other groups, such as IV drug users and prostitutes, the average heterosexual American has little to fear.

AIDS: Whose Problem?

by Matthew Stannard

WHO IS RESPONSIBLE FOR AIDS? WHO IS AFFECTED BY IT? Why is it significant that the number of cases doubles every year? That there is no known cure? That if you are infected, you will likely die? Whose problem is this, anyway?

I won't try to answer that right away. But others will. They will tell you that homosexuals and drug users brought the disease upon themselves, that these groups should suffer the consequences, that they should bear the primary burden for controlling the disease and comforting the afflicted, that, after all, one reaps as one sows.

Of course, they will cloak their harsh words in another, less intimidating costume. Let us show compassion, they will say. We do love them, after all. Though we condemn what they do, let us give service to them. Perhaps we can prevent the disease from spreading by teaching them the correct way to live. Perhaps we can lead them to repent on their deathbeds.

Now watch these same judges turn again to the other side of their mouths. Not with *my* money. Not *my* hands. Not *my* problem.

In the meantime, let me give you a few items for consideration. Diseases are not gay or straight. They don't tend to discriminate. Whoever is infected with the AIDS virus will die, whether they have lived a life of virtue or vice. The argument that AIDS is only spread by immoral conduct is interesting, but it would be more interesting to ask the opinion of the fireman who saved an AIDS patient from a burning building when the fireman's colleagues refused. Of course, we cannot ask him. He is dead. So are the numerous rape victims infected through no fault of their own. So are the children, and the

victims of infected blood transfusions.

Add to this list one other interesting category: Those who have lived immoral lives and then changed their ways through repentance. Remember repentance? It washes away sins. The disease, though, does not wash away.

Whose problem? Gays are part of the American constituency, whether the judgmental folks like it or not. There are over fifty openly gay elected officials in the United States. Gays run one of the top five political action committees. It is obvious, then, that in a democracy, those interests must and will be represented and addressed.

Gays and drug users are human beings. Letting masses of humans die is bad for society. Throughout history, women and men of all sexual and moral tendencies have contributed to the intellectual, economic, and moral growth of civilization. Given that, isn't it somewhat weak to whine "but they're gay"? or "but they use drugs"?

The bottom line is this: The existence of disease and sickness cannot be blamed on any particular individual or group. If the homosexual and drug-using communities have a responsibility to stop the spread of AIDS, fine. But such an obligation is simply one manifestation of our collective responsibility for solving the AIDS crisis. And, in turn, that crisis is one manifestation of our collective responsibility for solving our nation's (and world's) health care crises. Conservatives are fond of lamenting on individual responsibility, but they ignore the possibility that this very responsibility, this very thing that defines our personhood, extends to all human-kind.



ILLUSTRATION BY HALEY MEYER

Ironically, though cancer and heart disease each kill many more people every year than AIDS does, AIDS already receives more funding than either of those mass killers. The gay lobby has done its job well.

Now let's return to our earlier (false) assumption. AIDS is not inherently everyone's responsibility. Liberty entails responsibility, the will to face up to and accept the consequences of one's freely chosen actions. AIDS activists are speaking out of both sides of their mouths when they demand freedom to live as they wish and freedom from the results of their lifestyle. Unless the gay community, and those who stand with them in the AIDS battle, change their attitude, we can all spend all we want on them, and they will never be satisfied.

The bulk of the burden of caring for AIDS victims and curing the disease lies with the communities where the suffering is most prevalent. The gay community (and now the drug, prostitution, and bisexual communities) must stop expecting everyone else to subsidize their lifestyles. Federal funding should be cut, and the cost of treatment should be moved to the state and local level. This approach has several advantages.

Local action is more efficient. By eliminating an unnecessary layer of bureaucracy, more money is spent on research and treatment, less on paperwork and administration. And the money is more likely to go where it is needed, rather than to where some administrative department in Washington has been paid to think it is needed.

Placing the responsibility on state and local units creates a more just system of redistribution. Localities can best determine the extent of the "crisis" and react appropriately. Spending priorities will likely reflect the will of local constituents; they may even find that AIDS is not so high on their priority list after all. Certainly this will be the case in Utah, as a simple result of the lifestyle that most Utahns have chosen. And where AIDS is a spending priority, the population can work together and mobilize itself to fight the AIDS plague.

Perhaps that will be the greatest benefit of local control and action. Compassion is not sending your money to the IRS so it can be given to people you don't know and never will. Instead, it is lending a kind hand in the struggles of your community, of those around you. It is learning to care about them and trying to make their lives better. Δ

In the false name of charity, we often judge others, as if our condemnation and subsequent suggestions for improvement constitutes service to them. There is a very good reason why we are forbidden to judge others: judging distracts us from the true focus of our moral journey. Our focus towards others must be one of complete and exclusive charity. That is all we are qualified for.

How ignorant we are about sin! We still have no idea what causes homosexuality. We have no clue why some people become drug addicts and others do not. We do not know how AIDS began. Are the condemners shouting too loud to realize any of this?

Whose problem? It is likely that fifty percent of us will encounter AIDS in our lifetime. A loved one, a workmate, a student or relative will get the disease. There is a chance that you or I will be infected. What then? If we have been infected because we did something wrong, how will the "let 'em die" arguments sound? If we are innocent, how will we convince others that we are not expendable, that we are not simply the wages of sin?

The solution is not easy. But it is expedient and imperative. We can collectively declare war on AIDS. We can wait for another day to judge and condemn sinners. We can erase the distinctions, overcome our fear, prejudice and presumptions, and treat one another as the brothers and sisters we are.

Pragmatic problems, you say? Then stop funding the arms race and start funding the human race. Other diseases? We can declare war on them as well.

Are the others still shouting about God's wrath and turning their backs on their suffering brothers and sisters? Well, we love the condemners too. But we don't have time to listen to them anymore. Δ

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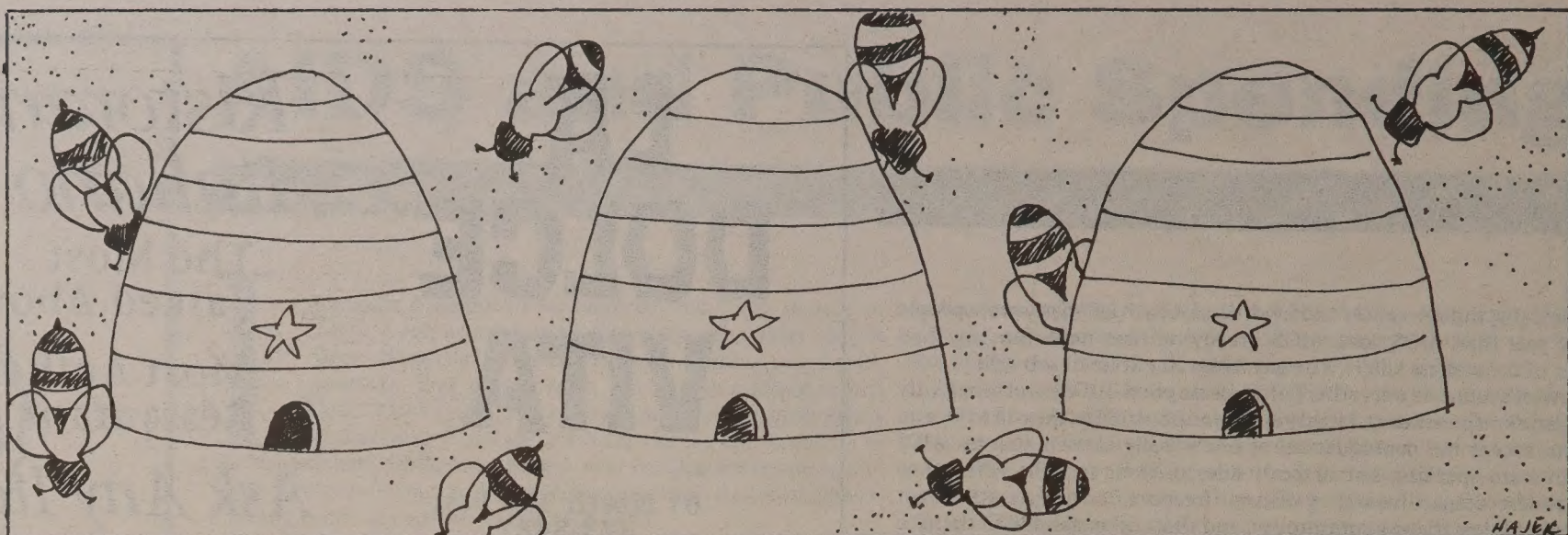


ILLUSTRATION BY HEATHER HAJEK

The Hives of Young Women: Past and Present

by Britta Jafek

I REMEMBER TURNING TWELVE AND SUDDENLY BEING EXPOSED TO THE WORD "goal" at church. It seemed that through the Personal Progress program of the Young Women Association, I would suddenly be turned into a refined young woman—if only I set my goals and ambitions in the right direction.

Excited to be a Beehive (only a twelve-year-old primary graduate could get excited about being called a "Beehive"), I sat down with my advisor and planned out my goals. I was pretty ambitious; I committed myself to exercise six times a week and practice the piano at least two hours every day. If I could keep these goals for one month, only thirty-four more goals stood between me and that hallowed, gold-tone Young Womanhood medallion that I would proudly wear every day when I finally made it to BYU.

My excitement lasted all of two months, at which time I sat down with my advisor again, and she helped me set some more goals. I think that her goal must have been to get me through the program because the goals we decided on were pretty basic. I committed myself to washing my face and brushing my teeth every night for a week. The philosophy was, if you already do it, why not get some sort of credit for it?

To make a long story short, I ended up getting that hallowed, gold-tone medallion (which I prominently displayed somewhere, I just don't know where) by setting goals for things which I had already accomplished. I guess I was lacking in the drive and dedication that Beehives in the 1920s had. For

them, earning a piece of finely crafted, gold-tone jewelry was really a challenge.

In the early part of this century, it was truly an honor to be called a Beehive. Your class was called a "swarm" and your teacher was the "Head Bee-Keeper." Activity Nights were called the "Beehive Buzz" and, if one earned the medallion, after recording all of her accomplishments in the "Honeycomb," it was awarded on the "Day of the Swarm." And these girls really earned their medallions!

Just to make it past the "Test Flight," the young candidate needed to memorize, among other things, the adopted or most popular flower of her state or nation and collect interesting facts,

month:

1. Sleep in a well-aired room for at least 9 hours. (I guess the rest of the time was to be spent in a room with no air?)
 2. Drink at least six glasses of water.
 3. Eat one cooked and one raw vegetable (other than potatoes).
 4. Brush your teeth. (At least I was on the right track.)
 5. Wash your hands before each meal.
 6. Assume correct posture of the body and strive to maintain it.
 7. Learn to do your part in the Hive of Life by:
 - a) keeping your clothing in repair for three weeks
 - b) appreciating the value of time by making a daily plan for one week
- As I learned more about the requirements for the title "Builder of the Hive" (the first in a three-step process to truly become a Beehive), I realized that I had not done my part as a Beehive to contribute to the "Hive of Life."
- A true "Builder of the Hive" had many requirements. Among these requirements were the following:
1. Classify ten common foods according to carbohydrates, fats, proteins, and minerals.
 2. Know which vitamin (and bulk) is necessary for proper elimination. Give examples of ten foods with laxative value and five of the opposite kind.
 3. Prepare and serve eggs in five ways.
 4. Know the value of cottage cheese. (Definitely an important one!)
 5. Make four new attractive sandwiches. (Our forefathers did not eat ugly food.)
 6. Where there is difficulty in keeping flies out of your house, spend at least three hours in an earnest attempt to rid your home of flies.
 7. Study the human foot. Know the evil effects of wearing high heels.

Not only did the candidate for the title of Beehive have to set and achieve these goals, she had to report in front of her "Bee-Keeper" and demonstrate her ability before a group of specialists—a nurse, doctor, housewife, or domestic art expert."

The manual also took great care in prescribing the type of leaders the young larvae needed in order to become true queen bees. "The first requirement of a leader for Beehive work is that she be alive." Those early manuals didn't let anything slip past them as they challenged and pushed young women to become everything—led by the most qualified and alive Bee-Keepers.

My respect for these early Young Women graduates increased as I read all of the requirements that they had to meet. Washing my face and brushing my teeth for four years, with a few other goals thrown in here and there, earned me a gold-tone medallion featuring a dancing June Cleaver. Our foremothers, on the other hand, fought swarms of flies, prepared food hundreds of ways—all attractively, mind you—and knew the value of prunes years before the rest of the world did. They met over thirty-six goals in order to fill their "cells" and earn the bee ring and title of "Keeper of the Bees."

I'm still happy that I earned my medallion (my personal hygiene would probably be terrible if I had not), but someday I'm determined to fight flies for three consecutive hours and recite trivia about the Colorado Columbine so that I, too, can truly contribute to the happiness of the Hive of Life. Δ

Personal Focus

Who Do You Admire?

We asked 25 males and 25 females who, of their same gender, they most admire or want to be like. Here are the responses:

FEMALE

Mother (8), Sister (2), Never thought about it (2), Grandma, Good friend, Marge Simpson, Kim Bassinger, Jane Seymour, Sister-in-law, Rosanne Barr, Neighbor, Barbara Bush, High School sewing teacher, Marilyn Quayle, The "Well Balanced Woman", Ivana Trump

MALE

Father (4), Myself (2), Best friend (2), John Lennon, Can't think of anybody, Norman Rockwell, Robbie Bosco, Michael Jackson, No one, President Benson, Bishop back home, Abe Lincoln, Spencer W. Kimball, Brother, Dr. Who, Donald Trump, Joe Montana, Bart Simpson, Arsenio Hall, Bruce R. McKonkie

SR Surveyors: Heather Clarke, Adrienne Schweske

stories, and poems regarding it. My goals of personal cleanliness would hardly have cut it. These girls had to practice the following "healthy habits" for one

One Girl's Quest for Frailty

by Jill Hemming

A GAIN AND AGAIN I ASKED, "WHY? WHY?" Merin sat next to me, holding my hand. Love, once mine, had slipped my grasp, and Merin had come to comfort me. "What did I do wrong?"

Merin looked me in the eye. "Jill, you're far too independent. Could I suggest you read a book that's changed my feminine appeal 100 percent?" She handed me a white book with gold lettering that looked like a big wedding announcement. *The Fascinating Girl*. I opened its cover to the highlighted phrase, "We will understand the kind of woman a man wants, the kind he can treasure and cherish. Every woman can be adorable if she will only rely upon her natural instincts."

Yes! I too could be adorable—it's just that I'd lost touch with my natural instincts. Merin leaned forward. "Jill, read here on page 157. I've marked it for you. 'How Men Feel in the Presence of Capable Women: What happens when the average red-blooded man comes in contact with an obviously able, intellectual and competent woman . . . capable of meeting and defeating him on his own ground? He simply doesn't feel like a man any longer. In the presence of such strength and ability in a mere woman, he feels like a futile, ineffectual imitation of a man. It is the most uncomfortable and humiliating sensation a man can experience; so that the woman who arouses it becomes repugnant to him.'"

I had failed to be stupid enough—I could see that now. I read on, "Occasionally, we may notice men who seem to admire women who are efficient and capable. Don't let this confuse you." I was confused. All those evenings re-writing his papers for him and beating him at card games had slowly eroded his manly pride. I had lacked tenderness and had failed to be a "frail and delicate creature." I had surpassed him in a male domain.

Merin, at the sight of my chagrined expression, patted my arm. "Maybe it would be helpful if we looked over the topic headings. That way we can pinpoint your weak areas." The Ideal Woman, His Sensitive Pride, The Role of Man, The Domestic Goddess, Feminine Dependency, Childlikeness. I realized that I needed to read the whole book. I wasn't even sure what a "Domestic Goddess" was. The mystery drew me to chapter one: (see diagram of "Angela Human")

Looking closely at the diagram's silhouette, I sighed gratefully. My hair resembled the drawing. But the resemblance ended there.

I accidentally told Merin that I beat most of the boys I know at arm wrestling. The author, Helen Andelin, had something to say about this too, under the heading "When the Large Woman Attracts the Small Man." "How, then, can you possibly appear to be tender, trustful, delicate and dependent? Size has nothing to do with the quality of feminine dependency. No matter what your size, your height, or your capabilities, you can appear fragile to a man . . . if you will take on an attitude of frailty. . . . Occasionally we will see a rather small short man, married to a large woman. . . . Such a man is apt to call her 'his little girl'. . . . By letting him know . . . that she is utterly

dependent upon him, he has been able to disguise her rather large, overpowering figure."

Wow! I'd never seen it that way! By merely cultivating an attitude of delicacy, even I could be someone's "little girl." Already, I felt a widening of my understanding. Because I'd never recognized the design of my creation as a quest for adorableness, I'd wasted years being uninteresting and undesirable. Obviously I needed to redefine myself and my goals. What was I doing at BYU anyway? The 'A' I'd received in Biology 100 surely hadn't taught me to keep a boy interested. Helen clearly explained that as a college co-ed, I "would not get anywhere if I became . . . a scholarly student and then neglected the most important responsibility of my life—that of finding a proper mate." My rigorous courses had indeed interfered with my search for a partner. And as far as finishing my education, Helen advised, "It is plain to see that if a girl is to be the dependent creature that men adore, she should not center her education and life around a career. Not only will she be in danger of taking on the efficient masculine traits that so many professional women acquire [horrors!], but by making herself independent she will lose one of the elements that attracts men to women—her need of his manly care."

I could either take the wisdom of Helen into my life and overcome my vulgar ways, or doom myself to a life of competent loneliness. I couldn't straddle two worlds—my men's trousers would have to go. Oh, so much to learn, and all thanks to Merin's selfless friendship. Turning to her, face aglow, I told her how appreciative I was. A pathway to the life of a fascinating girl now stands open to me.

I called my mother and asked her for a copy of *The Fascinating Girl* for my birthday. I gave Merin's copy back to her, but not before I copied a list for my bedroom wall:

Do's and Don'ts for the Feminine Manner

Don't

1. Don't use your hands in a stiff, brusque, efficient, firm or strong manner.
2. Don't walk with a heavy gait, long steps, round shoulders or slanting forward.
3. Avoid the following qualities in the voice: loudness, firmness, efficiency, boldness, over softness or timidity, dullness, flat tone, mumbling, monotonous singsong.
4. Don't laugh loudly or in a vulgar manner.
5. Don't use facial expressions that are hard, harsh, bitter or unyielding, etc.
6. Don't indulge in words or conversations that are harsh or bitter, critical, impatient, crude, vulgar or unrefined.
7. Don't slap anyone on the back.
8. Don't whistle.
9. Don't yell.
10. Don't talk loudly.
11. Don't roar at jokes.
12. Don't gulp food or eat noisily.
13. Don't drink by throwing your head back.
14. Don't sit with legs apart or with one leg horizontal across the other.

Do

1. Use hands lightly.

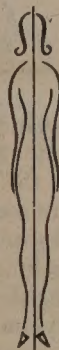
ANGELA HUMAN

The Ideal Woman, from a Man's Point of View

Angelic Qualities

1. Understands Men
2. Has Deep Inner Happiness
3. Has a Worthy Character
4. Is a Domestic Goddess

The Angelic side of woman arouses in man a feeling approaching worship. These qualities bring peace and happiness to man.



Human Qualities

1. Femininity
2. Radiates Happiness
3. Fresh Appearance and Manner
4. Childlikeness

The Human side of woman fascinates, amuses, captivates and enchants man. It arouses a desire to protect and shelter.

Together He Cherishes

Both Are Essential to His Celestial Love

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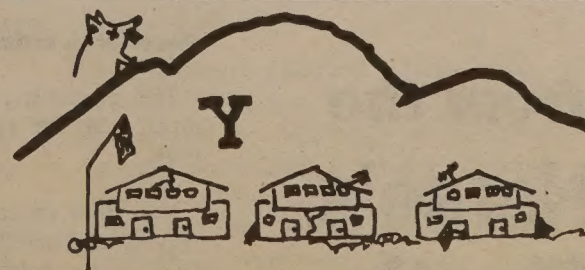
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 - ☐ Fully Furnished (in 1969)
 - ☐ Flimsy Construction
 - ☐ Ample parking with gratis door dents
 - ☐ Rats, Ants, and Cockroaches
- All this plus we keep your damage deposit!



rat Colony

THIS IS A DISGRACE

I would like to contact anyone who taped the season finale of Star Trek: The Next Generation. If you have a copy, please call John Hamer at 377-8977.

see Quest on page 12

STUDENT REVIEW-JULY 22, 1990

Miracle Marketing and Salvation

by Adam Lamoreaux

FOR MANY STUDENTS, SUMMER IS A TIME TO ENTER THE work force in an effort to pay for next year's school expenses—or last year's. Some hope to become independently wealthy in four short months in order to enjoy the good life during the rest of their academic careers. Others are looking to have that one great spiritual experience that will get them off the back row at church. Oddly enough, there are companies out there that seem to offer both monetary and spiritual benefits. Of course, this is only possible in Happy Valley, Utah. At BYU, almost everyone knows of someone who has tried a summer job with Miracle Marketing.

I recently attended a recruiting meeting of one such company. This particular organization is more than a summer operation. It was a marketing network. I took careful notes at the meeting, but not of the details of the business. I was more interested in the attitudes toward money that were expressed. I expected to hear something interesting about how great money was for the individual, and, although some of what I heard could be attributed to recruiting hype, I got an earful.

Before going into detail, I want to first state that I do not object to (legal) marketing companies of any kind. My comments do not reflect upon the integrity of this particular company or of those who invited me to the meeting. I am more concerned with the attitudes that I encountered—attitudes which I feel are too common in our society.

Immediately after the meeting began, the views were expressed that were to direct the entire discussion: money is the vehicle to all of our goals and dreams, and with it, we can help others, especially our families. There are some unspoken assumptions which sit beneath these ideas. The first is that all goals and dreams can be fulfilled by having enough money. The second is that we are all good Christian people who want to be able to help others. I'm sure the room was full of good people, but the problem with this assumption is its logical extension—that money is the key to helping others, i.e., if you really want to help others, you need money.

A little later this promise was made: if the men in the room were to give their wives an extra thousand dollars or so a month to play with, they would become different people. The assumption is, of course, that having more money will improve a marriage.

We then talked about our dreams. What would we want to do if we had unlimited time and income? The answers were predictable: have a big house, a nice car, travel, give money to charity, give time to others, and do nice things for the children. Some commented, "My dreams are as big as my pocket-

book." With an ever-expanding income, we were promised that eventually all of our dreams would be made possible.

Of course, the family would benefit. One person testified that families have grown together because of this particular program. The meeting ended after another person gave a "wouldn't it be nice" speech that reminded me of an old Beach Boys song.

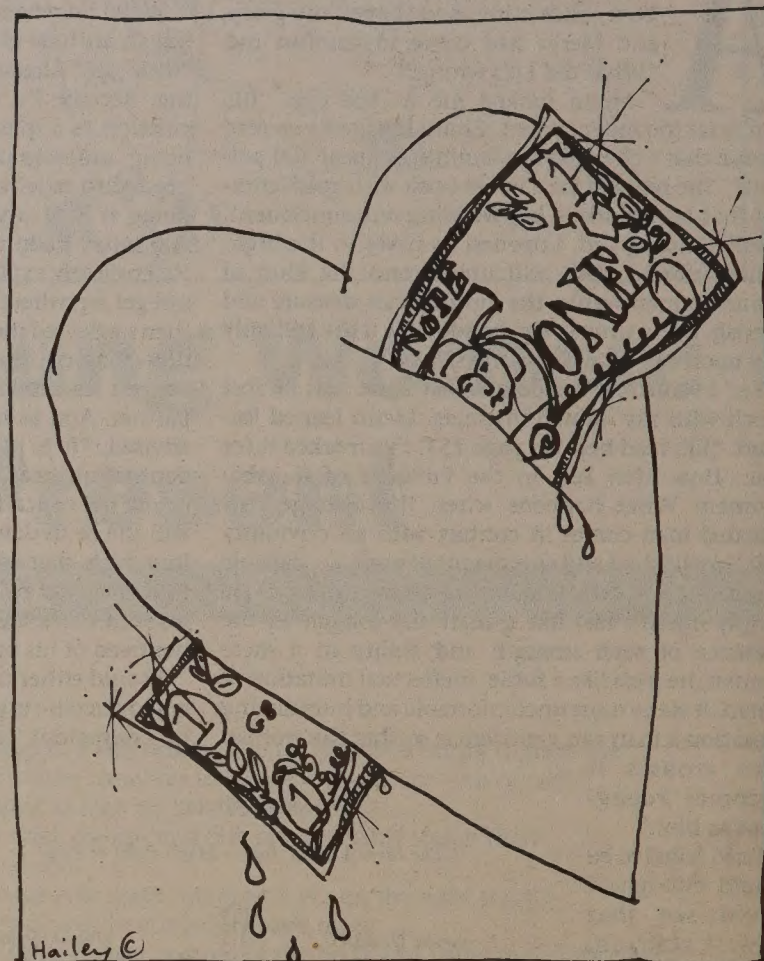
I left the meeting discouraged. The plan presented was a good one, but the attitudes I encountered made me afraid. Everyone who spoke had bought the idea that money was the key to a happy, fulfilled, Christian life. Without it, we could not reach our potential as an individual. More money equals more happiness.

All of this runs counter to the teaching of the New Testament. Everyone knows this, but do they think about it any more? Jesus was a carpenter's son. During his ministry, he lived through the generosity of others. He never gave money to anyone but Peter, who was as poor as he was. He taught that it was impossible to serve God and mammon. He told the rich young man to give everything he had to the poor—not just his extra income.

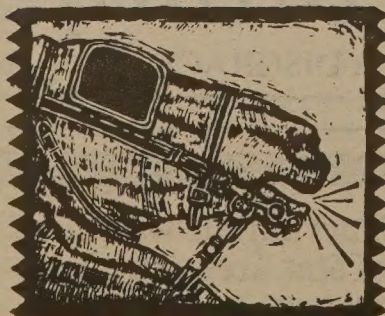
In the parable of the sower, the seed that fell among thorns was choked and died. Why? Because "he also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (Matt. 13:22, emphasis added).

How are riches deceitful? Perhaps because they give the illusion of something which they cannot guarantee.

An easy way to get around the New Testament is to rationalize that today things are different. Today, we need money. We can walk in Jesus' footsteps by eliminating our financial stresses and strains. Jesus is still our exemplar, but not when it comes to finances. When money is concerned, we look to brother so-and-so and his wife. We assume that to be a leader in the Church, money is a



from the Horse's Mouth



©1990 DALE CLARLIN

Peculiar doctrines we've heard lately—

The sacrament must be taken with the right hand only.

You must enter into polygamy to obtain the highest level in the celestial kingdom.

White bread and white sugar are against the Word of Wisdom—except for the sacrament bread, which should never be wheat.

Big Foot is really Cain.

There will be no trees in heaven because the everlasting burnings will destroy them all.

The gods create their own individual universes. Black holes and quarks act as the highways for the gods between their separate universes.

General Authorities must submit their talks to the First Presidency for approval before General Conference.

The serpent that enticed Eve in the garden of Eden was a Tyrannosaurus Rex.

Send what you hear from the horse's mouth to: SR Horse's Mouth, PO Box 7092, Provo, UT 84602.

The problem [is that some think] money is the key to helping others, i.e., if you really want to help others, you need money.

see Marketing on page 9

Mormon Myths

by Steven Stewart



The Brother of Jared feels stupid.

The fun never stops at King Henry.



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Marketing from page 8

prerequisite, for it is indicative of leadership abilities, and spiritual living. The bigger the pocketbook, the more good that can be done.

While we may want to be on the side of the righteous, the teachings of Jesus clearly place us in the thorn patch. If things are different today, it is because we have lost one of the central elements in the Christian message: things of the spirit cannot be purchased with money. Money will not necessarily improve our lives in the ways that Jesus thought really mattered—and he was quite outspoken on this point.

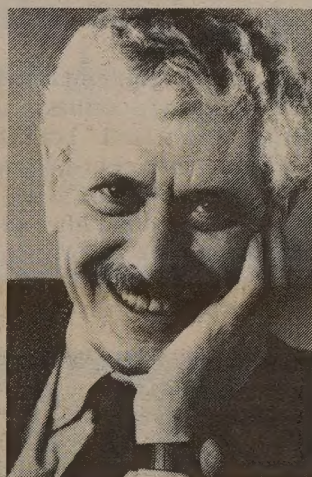
Do we suffer from incorrect attitudes about money and spiritual things at BYU? I have always found it quite amusing that the two buildings on campus that would most resemble temples if they had a steeple are the law building and the business building. True, the Joseph Smith building has a steeple, but it doesn't come close to the former two in looks. (Next time you have a good view of the law building, try imagining a steeple on it if you have any doubts.) This observation, of course, does not reflect on the attitudes of the administration relative to money and spiritual concerns. Still, as symbols, the law building and the business building are reminders of where the money is. Hopefully, no one will make the assumption that since these departments have more money, they are more important subjects of study.

For many college students, financial matters are a constant concern. We take summer jobs and part-time jobs during the school year that are sometimes only bearable because we know that they won't last too long and we need the money to meet our obligations. We look forward to graduation, a good paying job, and a normal life where words like "vacation" and "weekend" mean rest, not work. This is as it should be. Money is important in dealing with the mechanics of life. Financial matters need to occupy some of our time, but they do not need to occupy most of our hearts. Δ

UNIVERSITY

FORUM ASSEMBLY

Tuesday, July 10, 11 A.M., de Jong Concert Hall



RUSSELL FREEDMAN

Writer and faculty member at
the New School for Social Research,
New York City

"Bring 'Em Back Alive:
Writing History for Young People"

Russell Freedman grew up in San Francisco and graduated from the University of California at Berkeley. After serving with the Second Infantry Division during the Korean War, he worked as a reporter and editor for the Associated Press and later as a publicist for several network television shows. His first book, *Teenagers Who Made History*, was published in 1961. Since then he has been a full-time writer and member of the Writing Workshops faculty at the New School for Social Research.

Mr. Freedman is the author of the 1988 Newbery Award-winning *Lincoln: A Photobiography* and over 30 other non-fiction books on subjects ranging from animal behavior to social history. He lives in New York City and travels extensively to gather material for his books.

"Children are drawn to nonfiction, and all kinds of books, by their natural curiosity about the world around them. From a

youngster's point of view, the distinction between fiction and nonfiction is irrelevant. A book is either absorbing and fun to read, or stuffy and boring. American history (or natural history) can be as exciting as any story about extraterrestrials or enchanted forests. Good nonfiction appeals to a child's sense of wonder, just as it emanates from the author's own sense of wonder.

"Nonfiction books for children have changed significantly in recent years. I shall be discussing some of those changes, along with my own objectives and experiences as a writer for young people. I always try to remember that a book for youngsters that circulates today may be alive in their memories fifty years from now. If it deals with history, it can help link a new generation of children to their rich but forgotten past. Without that, without an awareness of their heritage, they can have no idea of who they are."

The Art of Avoiding Homework

by Bob Newell

IT'S MONDAY MORNING. I'VE JUST HAD A WONDERFUL WEEKEND OF NO STUDYING, AND I'M READY for the new week. I have a big test on Thursday at ten o'clock in the morning. The test is over chapters 10-17, and I've only read the first two pages of chapter 13 (half way through the unit I always realize how far behind I am and read a couple of pages to make myself feel better). It is at this point that I start talking to myself.

"The test is four whole days away, and that's a lot of time. I've got nothing to worry about." When figuring how far away the test is, it always seems farther away if you count the day the test is actually on. Feeling relaxed, I enjoy Monday. On Tuesday morning I pull out the syllabus to see what I need to study. Looking over the homework I think to myself, "There is no way I can get through all this material before Thursday, so I'm not going to kill myself trying. I'll just skim over it later."

I've successfully gotten myself through to Tuesday night before I think of studying again. It is at this point that I use the excuse which only works if I have been doing fairly well in the class so far. (This is one of the best excuses for the good student). "I've done pretty well on the first two tests, so I can get a little lower grade on this one and still get an A in the class." I can easily figure out exactly what grade I need to get in order to maintain an A and then create a complex chart which equates amount of studying with my final grade, but I can't get myself to read a chapter in political science. With the assurance, however, that I only need an 84% or better I go to the movies.

Wednesday after school I again find myself with some free time. Quickly, however, I remind myself, "I need to keep my priorities straight! Spending quality time with family and friends is more important than school." I call Dave for a game of tennis. In the afternoon I convince myself that I had better work on my tan while the sun is still up. "I'll study tonight."

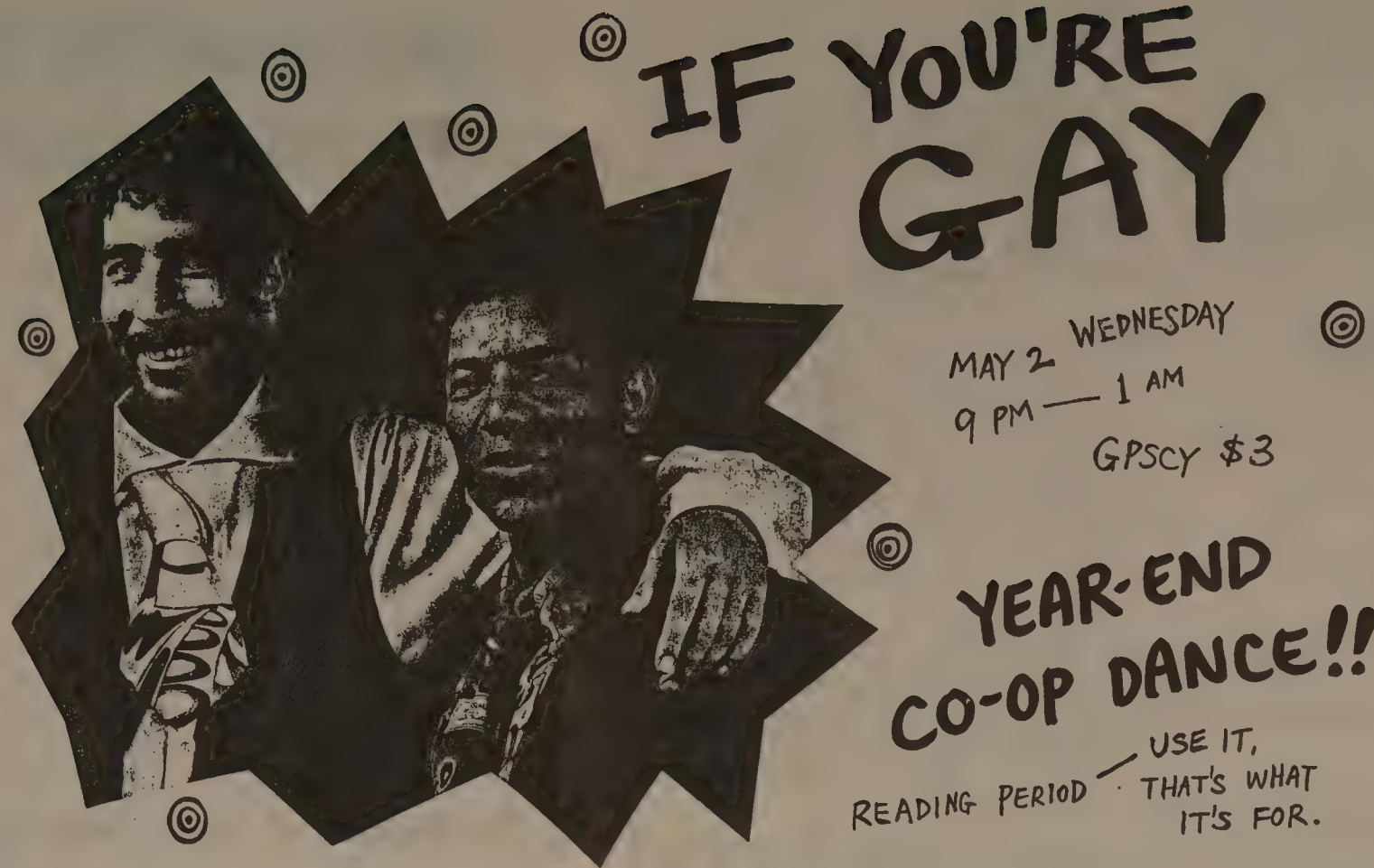
Wednesday evening the panic starts to set in, and I know I have to study. I take out the book and start looking at the pictures. After 45 minutes I realize that I'm not getting anywhere. "I know what the problem is. I'm hungry. I'll order a pizza (from anywhere but Domino's—they deliver too fast) and study after dinner. I can't study until it gets here because when it comes it will interrupt my train of thought." So I watch TV until the pizza comes,

eat it slowly, and then hit the books. I read a chapter and a half when I realize how extremely full and tired I am. "I need to get some sleep so I can think clearly. I'll go to bed now and get up at five in the morning and study then." This is the mind's greatest trick, because I know I'm not going to be in the right frame of mind at five o'clock to cram for a test, but I go to bed anyway.

When the alarm goes off I'm so tired that it takes very little persuasion to not get up. I think to myself, "Gee my pillow's soft," and I'm asleep for a couple more hours. At seven I force myself out of bed and into a chair. "Man, I'm so tired that even if

I did study I wouldn't remember any of it." So into the shower I go.

Once I'm dressed and ready to go it's time for quick thinking. "OK, the test isn't until ten o'clock. I'll skip my eight o'clock class and study until the test." I spend two hours madly reading chapter headings, summaries and going over my notes. As I walk toward the classroom at 9:59 I think to myself, "This test will be a good way to see how well I listen in class. Besides, if I get a bad grade, my class participation grade will pull it up." Δ



A flier advertising a party at Yale University

Making Merry in the ELWC

by Brent Chown

ARE THINGS REALLY SO BAD AT BYU? SOMETIMES I HEAR STUDENTS COMPLAINING so much that it makes me think I'm stuck in the Middle Ages or in a re-location camp somewhere. I understand that certain rules at BYU are hard to swallow (I don't need to mention them, you know what they are), but really, is it all that bad at BYU? I guess the only way to answer that question is to consider the alternatives.

Let's take dances for instance. Dances are the lifeblood of BYU wards. Without them, the activities committees would be at a loss, the number of engagements would drop, and less canned food would be collected for the needy. Our methods of advertising, though primitive, are quite effective. They usually have some type of fancy writing promising refreshments and are, on the average, pretty wholesome. Every once in a while we get a Dirty Dancing picture on the flyer, but that is about as close to the fringe as we get. (After all,

this is the school that won't play "Bust a Move" or "Like a Virgin"). Let's take a look at how things happen on a different campus.

Our travels this week take us to Yale University. During the reading days last year there was a dance at Yale just like at BYU. For this dance two different flyers were posted. The first showed a picture of the jet set guy and girl with the message: If you're straight, come join us. The second flyer contained two very friendly guys with the caption: If you're gay, come join us. Quite a bit of difference in publicity if you ask me. I can't imagine any BYU bishop advertising both, nor BYUSA setting out flyers for a dance in the Wilk and one in the Clyde saying, "Take your pick."

So, what about that canned food drive and Debbie Gibson music? I guess each person will have to make up his or her own mind, but sometimes I just have to wonder: Are things really so bad here at BYU? Δ

Eavesdropper

During church in the Clyde building.

First bubbly freshman girl: "I can't believe he asked you to marry him on the second date."

Second bubbly freshman girl: "It's weird. He said the Spirit usually doesn't talk to him, but in this case it made an exception."

SFH locker room.

RM: "So, where do you think you'll go on your mission?"

Freshman guy: "I don't know. I hope I'm not like my friend. The general authorities knew he'd be such a great missionary that they sent him to Mexico to humble him."

JKHB Lobby.

Caring friend: "No, don't worry, you can still go to the concert. There are lots of general admission tickets left. We got ours yesterday."

Girl: "Yeah, but then I won't be able to sit with you guys."

During a religion class.

First girl: "My fiance go a job on campus."

Second girl: "What's he doing?"

First girl: "He works in the library as a gay-baiter for Standards."

TOP TWENTY

1. Daylight until 9:30
2. Bart Simpson window dolls
3. Intramural softball
4. Hitting a triple
5. Extensions on papers
6. Cameroon's soccer team
7. Money
8. New furniture
9. Discount plane tickets
10. American Gladiators TV show
11. Weddings
12. Holidays
13. Fans and air conditioning
14. New glasses
15. No socks
16. The park
17. 8 weeks till football
18. A tan
19. Swimming suits
20. Boat races in the moat near the Botany pond

Bottom 10

Multi-level sales companies, not having a pool, spiders and bugs, sweat, the Iranian earthquake, weddings, hating your job, youth conference groups, shaving for football games, bikers

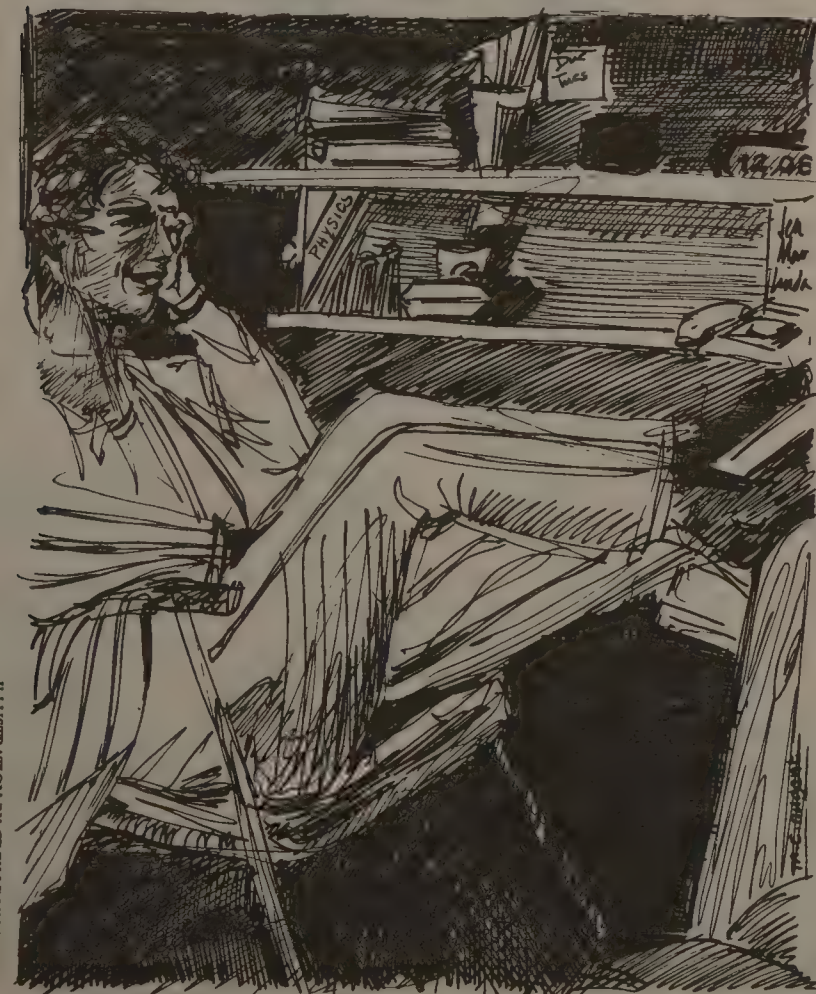


ILLUSTRATION BY CECILE NUGENT

A Love Letter from Mr. Entertainment

Thanks to my many adoring fans in Utah County who came to my patriotic lounge lizard routine in the glitzy but tasteful Stadium 'o Smoke Extravaganza in the Joe Cannon Stadium. You deserved me, honest, you little people who respect my talent almost as much as I do.

Wayne

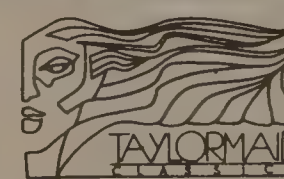


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STUDENT REVIEW

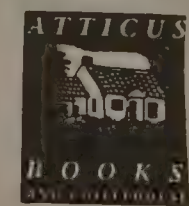
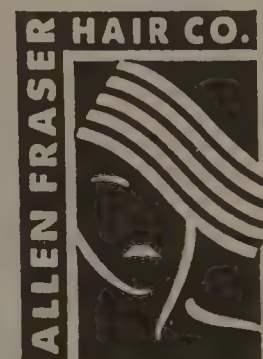


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Keep the Review going into another year

Two Party from page 3

cheating when I claim partisan affiliation without resigning my conscience to an official agenda.

Political parties, however, were never intended to be private clubs for ideological conformists. The most significant difference between a two-party and a multi-party system is that, in the latter, compromises and concessions take place without the approval of the electorate. A country with 250,000,000 people will always have diversity of opinion. When hundreds of different ideas must somehow fit underneath two gigantic political umbrellas, both parties must continually make compromises and hover about the political center. However, when the electorate comes to feel that there is no use in joining a party that they cannot support completely, the entire mechanism for moderation is destroyed and general elections become mere exercises in the art of false dichotomy.

When viewed in the proper context, political affiliation requires neither the resignation of principles nor the sacrifice of free agency, as party members are free, at any time, to support or vote for any candidate they choose. However, independent-minded moderates should be aware that their voices are much more valuable in the quiet living rooms of the precinct caucuses than in the deafening roar of the general election. The genius of the American political system—when it works properly—is that two parties must make room for everyone in the country. However, the system only works when people are willing to take sides. A two-party political system without full participation at the partisan level almost guarantees that, when the moderate majority meets in November to “vote for the man,” all they will really do is perpetuate the extremism that they pretend to despise. Δ

Life's Little Pleasures

Opening a can of pear halves and finding a whole one.

When you're at the end of an otter-pop and there is a bunch of the flavor juice left to drink.

Sliding between cool, cotton sheets with newly shaved legs.

Getting a head rush and seeing little sparkly stars all over.

When people run out of testimonies and testimony meeting ends on time.

When there is still time left on the dryer at the laundromat.

When you have to let one loose in the library, so you take the chance and it doesn't make any noise.

When you just hang up the phone with one friend and somebody else calls.

When you get a question wrong on a test and the teacher misses it.

Getting published in *Student Review*.

When you come home to clean the house and it's already done.

When you sneeze, cough and hiccup at the same time.

For Inquiring Minds

The kindergarten class of Joaquin Elementary school yesterday reported a rash of suspicious incidents during nap time. Dr. Feldman Sprietz, executive vice-presidential chairman of nap time, told a reporter for SR that “someone took a pair of left-handed safety scissors and cut holes in all of the children's sleeping pads.” A child is suspected in the attack because the pad clipper couldn't “stay in the lines” with his cuts. Because of a school policy which requires teachers to also sleep during nap time, the clipper was seen by no one.

In a press release this week, the Bush administration expressed its concern for the health of the thousands of crack addicts in the U.S. In order to help alleviate the problem, President Bush signed a bill today requiring all crack to be vitamin C fortified and manufactured in the shape of cartoon characters.

Peter Garrett, the lead singer of Midnight Oil, recently ran for the Australian Senate but lost. Following in his footsteps, however, is our own Boy George of Culture Club fame. George curiously won the race for mayor in Bunkerville, Nevada by only 147 votes. George commented, “I guess Peter just doesn't have the mass public support and acceptance that I have enjoyed so long.”

In honor of Earth day, Utah politicians have decided to make some Earth conservation practices state law in order to insure that they are carried out. The new laws include:

- The production and selling of curly fries is now prohibited because curly potatoes require 60% more water to grow than regular potatoes.
- All used dental floss should be saved, connected and used as fishing line.
- Car dealers of both new and used cars are now required to give their sales pitches indoors in order to reduce the green house effect.

McDonald's today announced its production of a new hamburger that is being tested in southern California. The burger (covered with chili, jalapeno peppers and onions) is called the Noriega burger. Advertising slogans read, “Eat one and we'll pay you not to tell your friends.”

Because of the immense popularity of BYU's International Cinema, the administration has decided to show several films a week during spring and summer terms. However, like spring and summer classes, all movies will be shown in slow motion and the sub-titles will appear one letter at a time.

In keeping with university policy, the BYU administration announced today that the Marriot Center will be closed on Tuesdays from 10:45 until noon for devotionals and forums. Δ

Quest from page 7

2. Take a man's arm lightly.
3. Shake hands with men lightly.
4. Walk lightly, with knees slightly straight.
5. Acquire a ringing tone to the voice, also gentleness, tenderness, self assurance.
6. In both words and conversation, speak with tenderness, gentleness, and show kindness, patience, sympathy, and love.
7. Eat quietly.
8. Sit modestly.
9. Be refined.
10. React with timorousness when men notice you. Δ

LIFE IN HELL

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STUDENT REVIEW-JULY 22, 1990

Snow from page 2

"supportive and accessible. They will love him." Susan Turpin, Snow's former administrative assistant at the University of Utah, expects him to be responsive to student concerns, and even actively lobby for them. She also expects him to increase the role of the students' voice.

Commenting on his openness, Ms. Turpin said, "He is someone who students will feel very comfortable with. He's not aloof in any way. He is an open-minded and level-headed person. He's not going to be just an administrative plant; he will be an advocate for the students."

Liz McCoy, the administrative assistant to Ray Haeckel and another former colleague of Snow, echoed Ms. Turpin's admiration and praise. "He is a

wonderful man. He is very empathetic and always takes the time to visit with people. He always has a minute to spare for someone even if he is under extreme pressure."

If R.J. Snow is as wonderful as his friends and associates predict, he may even be able to add some openness to the monolithic and self-important office of Student Life. The only obvious flaw that President Snow will need to overcome is his past allegiance to the University of Utah. As supervisor of University Standards he will need to be watched closely, not just to see if he is wearing socks, but to make sure that they are not red. His former colleagues at the U have promised to keep him well supplied. Δ

LIFE IN HELL

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A Date With Janet Jackson

by Paul Hammer

THE BIG NIGHT FOR ME WAS JUNE 18. I WAS EVERY BIT AS EXCITED AS I WAS FOR MY first date. I was to be at the security office at 7:30 p.m. (All the big names have a security detail.) I arrived fashionably late, 7:32. I had never actually been within touching distance of a great star, and I was overwhelmed. She was everything I ever wanted—a famous woman who was also sensitive. She even cried once. Who would have thought that I would get to cover her first concert in Utah? (Who would have believed that I could get an actual DATE with such a celebrity?)

The concert was a cut above the norm. Janet Jackson, known for her wonderfully choreographed music videos, didn't let the crowd down. There were eight dancers (including one who didn't perform because of a broken finger) that enhanced the show. Janet used a huge, three-plus level stage that came in seven semi-trailer trucks, and took 44 travelling workers and 70 locals almost seven hours to construct. She had an incredible light show rivaled only by Elton John's. The bass made my viscera move, something I have only felt once before, at Howard Jones' 1989 concert in L.A. The stage show included onstage fireworks, flamebursts, a large band (including seven keyboards), and the star herself (who boasts three American Music Awards), Miss Janet Jackson.

The crowd was astounded with Jackson's performing talent. She began the show with a unreleased video of "Black Cats," and at the end of the video she startled the crowd by suddenly appearing 15 feet above the stage, silhouetted by backlighting. She surveyed the audience while the platform lowered her to the stage, still in darkness. As the music crescendoed and the spotlights lit up, Jackson began to dance. And the date began.

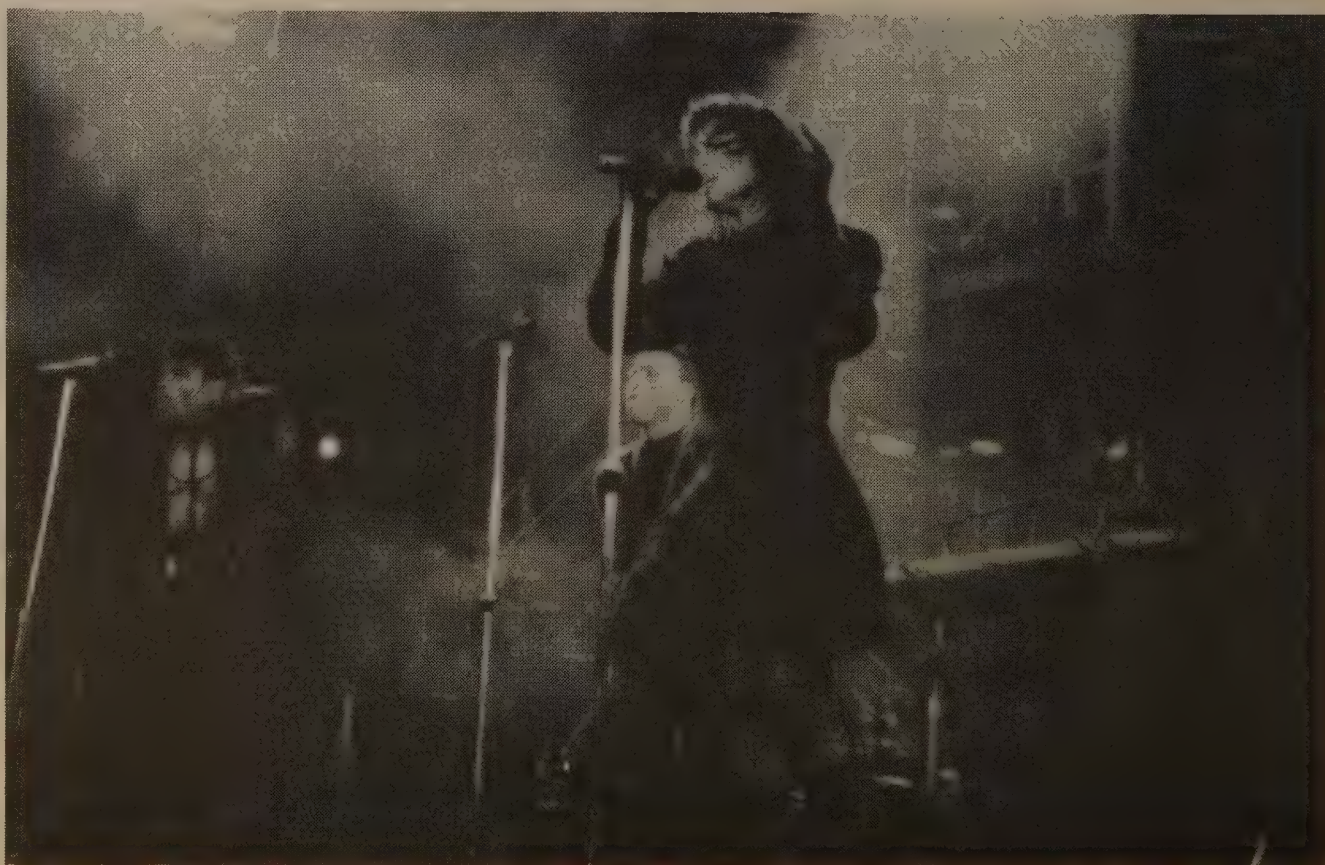
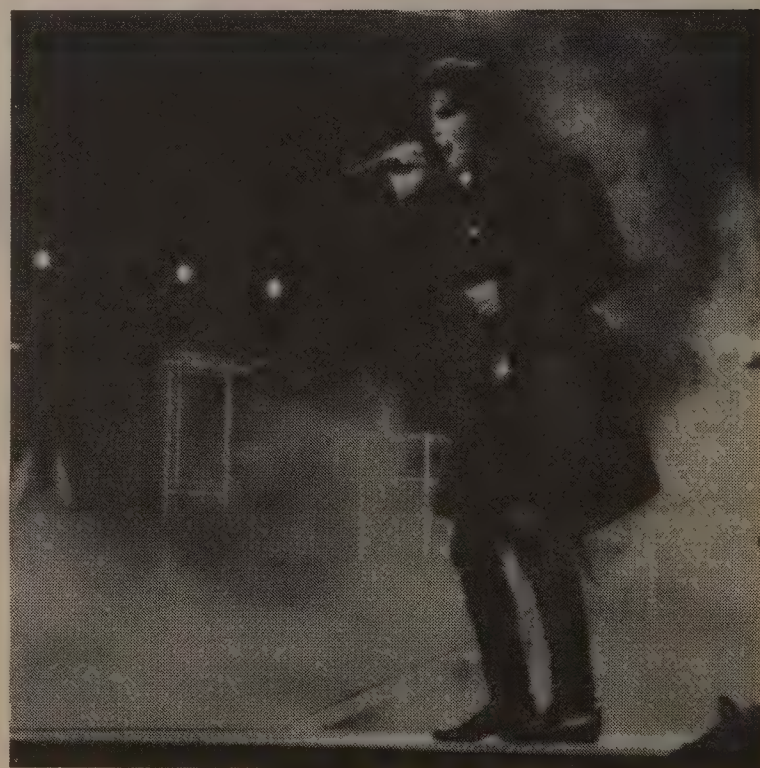
Jackson covered a wide range of musical territory from danceable tracks to songs with a message to emotional ballads. Her Rhythm Nation World Tour 1990 included hits like "Nasty," "What Have You Done For Me Lately," and "Miss You Much."

While these dance cuts got everyone out of their chairs, the ballads gave the audience a chance to sit back and enjoy. In fact, the audience connected with Jackson on an emotional level on at least two occasions. After the third song, the crowd response astounded her—so much so that she paused for about three minutes to calm down and collect her thoughts. The longer she waited, the louder the crowd got. The only words she could muster were "Thanks you guys; I love you so much." After another lengthy pause, the music continued until Jackson sang "Come Back To Me." Tears welled up in her eyes as she finished the ballad, and she ran backstage. The crowd was ecstatic. She gave the feeling that she was genuinely touched by the enthusiasm from her first Utah concert.

The regular set ended abruptly. Jackson introduced her choreographers and dancers just before leaving the stage without performing her tour title track. Her encore included fireworks, sharp costumes, dancing, and white light to end the evening with the song everyone had been waiting for—"Rhythm Nation."

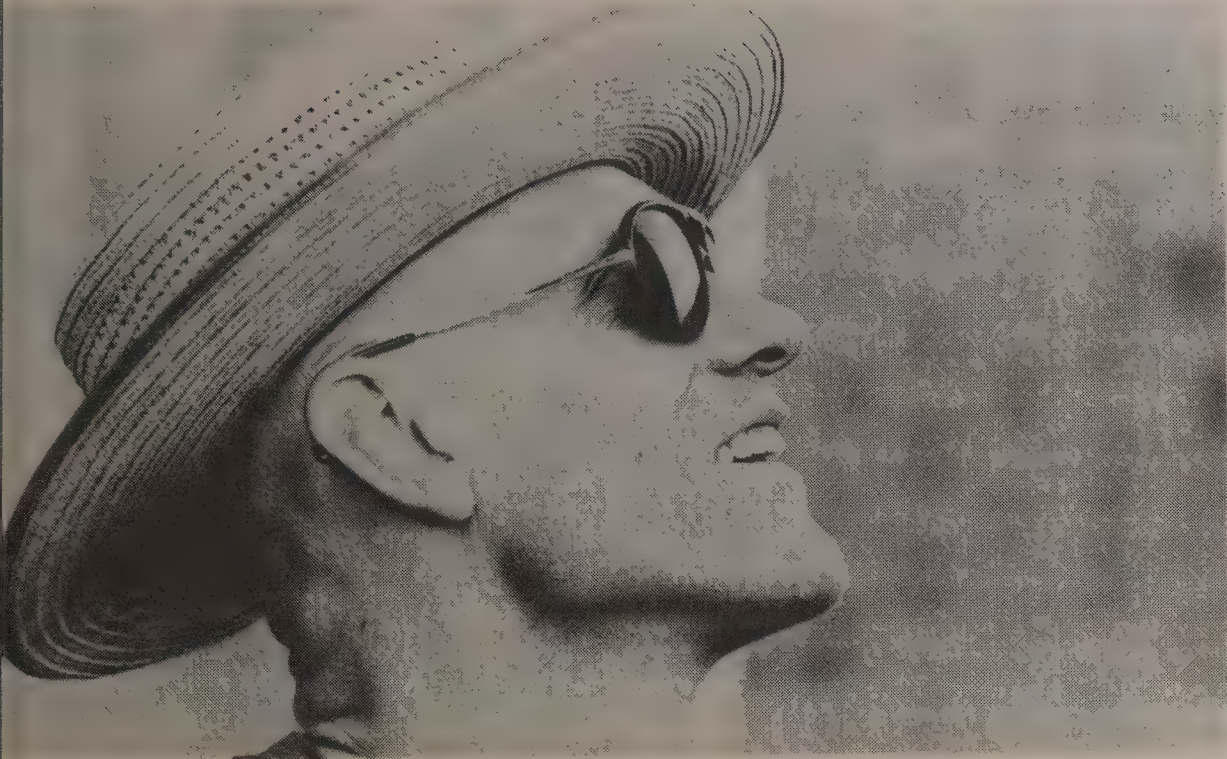
The front row bouncers were given seats so they wouldn't block anyone's view. The opening band, Chukii Booker, was as practiced as many of the headline bands I have seen. Janet's ten-month world tour is about half completed. The tour includes two trips to Japan and concert dates in Europe and America. The traveling team includes a masseuse and a chef. For those who may still doubt that this concert was indeed a cut above the norm, ask yourself what other performer could charge \$20 for programs.

In fact, if you weren't already convinced, then you were probably just rationalizing your lack of a ticket—and your own date with Janet Jackson. Of course, tickets did sell out in a near-record two hours. For those of you unfortunates, we can just hope that she will return soon. Δ



PHOTOGRAPHS BY PAUL HAMMER

STUDENT REVIEW·JULY 22, 1990



Midnight Oil at Park West

by Don Elkins

UTAH, AS YOU MAY BE AWARE, IS UNDER CONSTANT threat of becoming home to a nuclear waste repository. It is already home to a chemical weapons testing range and, much closer to home, a steel factory that constantly belches out enough poison to put certain areas of Southern California to shame. So it's somewhat ironic that Midnight Oil, the "Rage and Roll" group (as *Rolling Stone* magazine so aptly called them last month); visited Park West. In fact, the group, usually concerned with environmental issues (but also big supporters of Aboriginal rights down under), wondered aloud whether the land they were playing on hadn't been acquired from the local Indians in a less than scrupulous manner. This set the mood for an incredible evening of entertainment and thought at Park West.

To understand the group, maybe it helps to have a little background on who and what they are, and what it is that makes them a little different from other acts playing modern music on American airwaves. The band started playing the surfer pub circuit in 1979 in the North Shore area of Sydney, Australia. After some hard knocks—such as being turned away from every record company in town, refusals by local disc jockeys to play the Oils over Australian radio, (one said he wouldn't play anything as "loud and obnoxious" as their music)—the guys started their own label, Powderworks Records. Shortly after this, CBS/Columbia picked up the act. But once again they had some bad breaks with the U.S. mega-corporation. Their first LP with the label was released only in the U.K. where it didn't do so well. Their second, *10, 9, 8...* and third, *Red Sails*, were released in the states, but weren't given much press and were poorly received by the American listening public. It wasn't until the breakthrough LP *Diesel and Dust* that the Oils began to receive the accolades they deserved.

Even before the success, the band had been active politics. They are famous for never having written songs about boy-meets-girl love and never intend to write material like it. They are involved with movements to conserve the environment and to ban nuclear weapons. Lead singer Peter Garrett is president of the Australian Conservation Federation and ran for public office in Australia a couple of years back on the anti-nuclear party ticket. He lost only by a small margin. Today, he is still involved with getting people involved with saving the planet. The band even organized its own trust fund to lend financial aid to organizations trying to make a difference.

This kind of involvement makes the group a shade different from your average pop commercial performers. Their stance was obvious at their Park West concert. Greenpeace had set up stands around the

grounds, and Garrett urged the audience to go out and patronize the stands and help save the environment. The audience, however, didn't just get preaching from the group. The highlight of the evening was the performance itself. Top-notch sound and stage effects left the Oil's recordings looking shameful by the extra life and creativity added to the songs. The audience was in on the message, too. Some attendees brought a huge red, black and gold banner that read "Give it Back"; others brought hand painted signs, and more than a few brought Aussie flags.

The fivesome played a number of favorites, starting out with the single from the *Blue Sky Mining* LP, "King of the Mountain." They continued on with what was probably the audience favorite "Beds are Burning" from the *Diesel and Dust* album. In all, there were four encore performances, during which the group also played the hit "Power and the Passion." As a matter of interest to fans who may not be that familiar with the group's material, despite what the *Salt Lake Tribune* reported, the Oils did not play *any* material from their recently released early Australian and British material. All the material played has been released in the U.S. and is available beginning with labels from 1983 till present. The Oils gave a stunning show that left the audience still chanting and cheering after the final encore.

After the show, *Student Review* got the opportunity to talk to six foot six inch, cueball-crowned frontman Peter Garrett. As a matter of trivial interest, he said he shaved his head because his hair (blonde) used to get in the way of his camera when he was a surfing photographer. We asked Garrett how college students could become active in helping to preserve the environment. "Call Greenpeace," he said, "the Audubon Society, and an organization by the name of 'Earth First!' They're a group from the West Coast that had some bombs or something." Some younger fans backstage also had a few questions for Garrett. When asked if he decided on law (he has a law degree) because of liberal views, he replied "I'm not a liberal, I'm a radical."

Student Review also spoke with Oil's guitarist, Martin Torsey, about the *Blue Sky Mining* tour and recent attention given to the group by *Rolling Stone*. He informed us that the group's biggest fans are located in Norway and Germany, where the group had just visited. Commenting on the *Rolling Stone* article, Martin told us that it was done the day before the group was about to leave on tour. "David Fricke (author of the article) flew down to Australia to interview us. We were told it would be a cover story. They dragged us out into the wilderness to take photos. They wouldn't use the publicity photos of the band. It was a big shoot and all, being *Rolling Stone*,

see *Oil* on page 17



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David Bowie's Sound+Vision Tour

by John Beynon

WHETHER YOU LIKE HIM OR NOT, YOU CAN'T IGNORE DAVID BOWIE. IN POPULAR MUSIC HE HAS created perfect works in almost every genre from folk music to disco, from avant garde to soul. He has worked with some of the most original minds in popular music and culture including Brian Eno, John Lennon, Mark Bolan, and Lou Reed. He was not merely fascinated with Andy Warhol, but in many ways replaced Warhol as a multi-media, multi-faceted pop icon dabbling in theater, film, and philosophy. He has practically defined rock fashion since the late sixties, and his lifestyle has been the object of emulation, amusement, and hatred.

Anyone would have expected Bowie's Sound+Vision tour to be a pastiche of Bowie's eclectic life and interests complete with the costumes, staging, and technical tricks that characterized Bowie's performances in the past. But along with his incredible twenty year repertoire, Bowie has buried the personas that, up to now, have defined David Bowie.

Bowie's costume was a sharp dark suit and ruffled shirt. The only technical feats were filmed segments of the concert displayed on enormous circular screens on either side of the stage. During the performances, some early footage and a recent film of a dancing girl were shown on a transparent screen that was lowered and raised during the concert.

In a recent interview in *Interview* magazine, Bowie stated that he was not interested in performing each of his former hits as they were originally written or recorded. He explained that he was looking forward to playing modernized versions of his standards. For one thing, his touring band consisted of only four other members including guitarist Adrian Belew who has toured with Bowie in the past. Elaborately produced pieces such as "Life on Mars," "Changes," and "Space Oddity" had to be reinterpreted for the smaller scale performance, but none of these songs lost their magnitude during the concert.

Bowie opened the evening at McNichol stadium with a rendition of "Space Oddity" every bit as powerful as the original 1969 cut. His rendition of "Life on Mars" was especially effective. As he sang, the giant screens on either side of the stage panned an early 70s shot of David Bowie complete with orange hair, obnoxious make-up, and women's clothes. While Bowie sang about "the girl with the mousy hair" trapped in the world of film, the audience saw David Bowie in drag on a "silver screen."

Sexuality, particularly Bowie's, and gender were not an issue during the concert. Only once did Bowie lapse into a fit of femininity as he sang "Suffragette City."

Other highlights of the concert included extended versions of "Fame" and "Young Americans" which included virtuoso guitar work by Belew. The audience was a mass of movement during "Girl," and "Blue Jean." During these songs, a huge image of a woman in leather shorts and a tank top appeared superimposed on the stage pulsing to the beat. "Pretty Pink Rose," written by Bowie and appearing on Belew's latest album, *Young Lions*, was also well received.

As Bowie left the stage, flames from lighters and matches dotted the stadium. Bowie and company reappeared to give grinding encore performances of "Panic in Detroit" and "Jean Genie."

The audience was as diverse as Bowie's song cycle. Mothers with their children attended along with people from every age group and social stereotype. Bowie and Belew handled the audience well.

They greeted the audience on an extended platform and allowed people to fondle their guitars and goose their bottoms.

The show was Bowie at his most basic. Bowie's music evoked nostalgia, but the reinterpreted numbers were often laments to a past icon whose life mirrored the trends, fashions, and ideology of two decades. On the other hand, considering who Bowie is, he could easily be setting the norm for the nineties. Δ

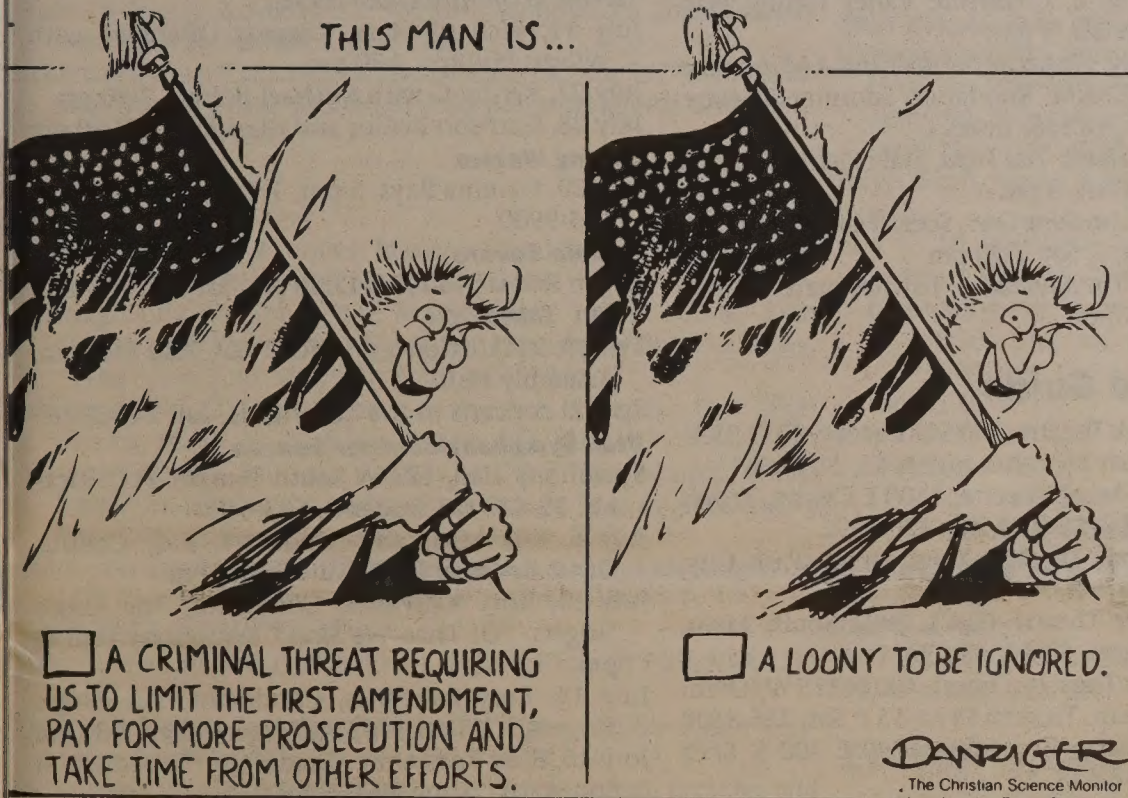


ILLUSTRATION BY HEATHER HAJEK

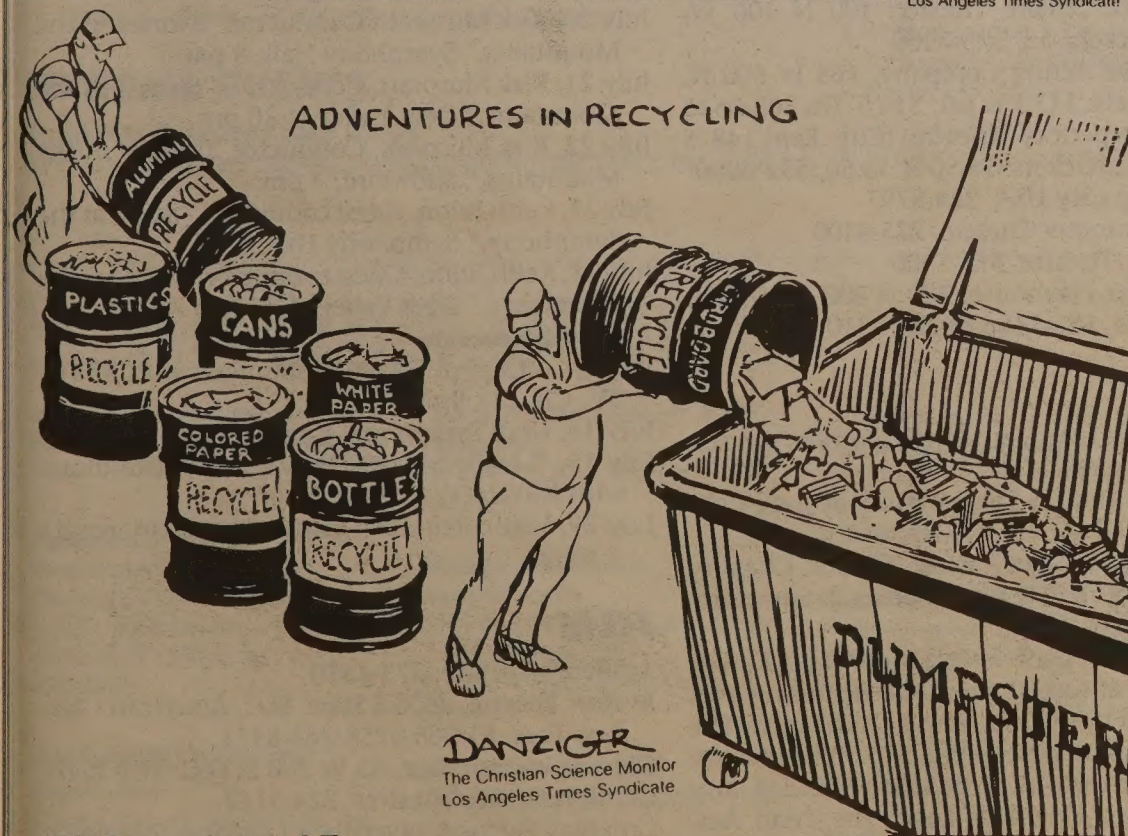
MR. MANDELA MEETS WITH SOME AMERICAN POLITICAL LEADERS



THIS MAN IS...



ADVENTURES IN RECYCLING



Oil from page 15

so they had to have 'exclusive' photos." When we asked him whether or not he had seen the issue, Peter Garrett said, "Yeah, we were supposed to be the cover, but some cartoonie got it." The cartoonie in question was Bart Simpson of Fox TV's "The

Simpsons."

Anyway, this show was one of the best that has been put on this year at Park West, and if (if) the Oils ever decide to come back around, you should get tickets ASAP. Δ

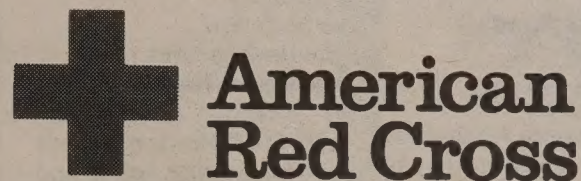
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Student Review is published monthly during Spring and Summer.

CALENDAR



THEATRE

through July 13, *Man of La Mancha*, SLC City Rep, M, F, Sat, 7:30 pm, (2 pm matinee Sat)
July 6, 7, 9, 13, 14, 16, *The Miser*, Castle Amphitheatre, 8:30 pm
July 18-20, *Ghosts*, Margetts Arena Theatre, HFAC, 7:30 pm, 378-7447
July 20, 21, 23, 27, 28, Aug 3, 4, 6, *As You Like It*, Castle Amphitheatre, 8:30 pm
July 26-28, 31, *Steel Magnolias*, Pardoe Drama Theatre, HFAC, 7:30 pm
through Aug 6, *Arsenic & Old Lace*, Hale Center Theater (SLC), M-Sat, 8 pm
through Aug 6, *Cinderella*, Valley Center Playhouse, M-Sat, 8 pm
through July, *Fiddler on the Roof* and *A Midsummer Night's Dream*, Sundance Summer Theatre, Mon-Sat., call for times
July 2-30, *Thank You Papa*, Hale Center Theatre Orem, M-Sat, 8 pm
July 13-23, *Anything Goes*, Scera/Family City USA, Orem, M, F, Sat, 7:30 pm
July 27-30, *The Rainmaker*, Townesquare Theatre, call for times

Theatre Guide

The Babcock Theatre, 300 S University, SLC. Tickets: F & Sat \$6, other nights \$5, 581-6961
The Castle Amphitheatre, 1300 E Center, Provo. Tickets: \$6 (\$5 student), 226-5292
The Egyptian Theatre, Main Street, Park City. Tickets: 649-9371
Hale Center Theatre (SLC), 2801 South Main, SLC. Tickets: \$4-\$7, 484-9257
Hale Center Theatre (Orem), 400 N 225 W (Orem Blvd), Orem. Tickets: \$4 M, \$5 F, Sat, 226-8600
Pioneer Theatre Company, 1340 E 300 S, SLC. Tickets: \$8-\$18, 581-6961
Provo Towne Square Theatre, 100 N 100 W, Provo. Tickets: \$3, 375-7300
The Salt Lake Acting Company, 168 W 500 N, SLC. Tickets: \$17 F & Sat, \$14 T-Th, 363-0525
Salt Lake Repertory Theatre (City Rep), 148 S Main, SLC. Tickets: \$6.50 & \$8.50, 532-6000
Scera/Family City USA, 224-8797
Sundance Summer Theatre, 225-4100
Townesquare Theatre, 375-7300
Valley Center Playhouse, 780 N 200 E, Lindon. Tickets: \$4, 785-1186 or 224-5310

MUSIC

Mondays, Salt Lake Jazz Society sponsors jam sessions, info 595-1460
July 10, The Tommy Dorsey Band, de Jong Concert Hall, HFAC, 7 pm, 378-7444
July 13, Reggae Dance Party, Charlie Chaplin, Peter Broggs & The Roots Radics, at Snowbird, 8 pm, \$12.50
July 19, Jimmy Cliff & Fela Anikulapo Kuti & Egypt '80 & special guest Imo (featuring over 25 African musicians, singers & dancers), The Triad Amphitheatre, 8 pm, \$15.50 in advance
July 29, Peter Murphy, "The Strange Kind of Love Tour," with House of Love, The Triad Amphitheatre, 8 pm, call Salt Palace 363-7681 or 1-800-888-SHOW

Sundance

July 4, Bluegrass Festival, \$6. Tickets available at Herger Music, Provo, info: 225-4100

1:00 pm, Jim Shupe Fiddlers
1:25 pm, Roper Family
1:50 pm, Anderson Family
2:15 pm, Keller Family
2:40 pm, Ted Shupe Youth band
3:05 pm, Utah Old Time Fiddlers
3:40 pm, Jim Shupe Band
4:25 pm, Jim and Jesse and the Virginia Boys
5:40 pm, Utah Old Time Fiddlers
6:10 pm, Power Ridge
7:10 pm, Jim Shupe Band
8:10 pm, Jim and Jess and the Virginia Boys

Park West

Tickets at Smithtix, 467-5996
July 11, Richard Marx, "Repeat Offender" with Wilson Phillips, 7:30 pm
July 27, Kenny G with Michael Bolton, 7:30 pm
July 28, Garrison Keillor and Chet Atkins, 7:30 pm

Raging Waters

July 20, Gamma Rays, 5 pm, 1700 S 1200 W, SLC, 973-9900

Temple Square

Organ Recital, M-F, 12-12:30 pm, Sat & Sun 4-4:30 pm, Tabernacle
Temple Square Concert Series, F-Sat, 7:30-8:30 pm, Assembly Hall
Special concerts in the Tabernacle, call 240-3318

Utah Symphony Summer Season

Symphony Hall, 123 W South Temple, SLC. Tickets: \$9-\$27 (\$5 student), 533-6407
July 6, Kirk Muspratt, Conductor; Judy Collins, Guest Artist; at Deer Valley, 7:30 pm
July 13, Kory Katseanes, Conductor, The King's Singers, "Of Thee We Sing," Symphony Hall, 8 pm
July 14, Kory Katseanes, Conductor, The King's Singers, "Of Thee We Sing," Deer Valley, 7:30 pm
July 15, Kory Katseanes, Conductor, "Broadway at Snowbird," Snowbird, 4 pm
July 20, Kirk Muspratt, Conductor, "Mozart in the Mountains," Symphony Hall, 8 pm
July 21, Kirk Muspratt, Conductor, "Mozart in the Mountains," Deer Valley, 7:30 pm
July 22, Kirk Muspratt, Conductor, "Mozart in the Mountains," Snowbird, 4 pm
July 27, Keith Brion, Guest conductor, "Sousa at the Symphony," Symphony Hall, 8 pm
July 28, Keith Brion, Guest conductor, "Sousa at the Symphony," Deer Valley, 7:30 pm

KBYU-FM Specials

July 4, "A Capitol Fourth," (simulcast with KBYU-TV, Ch. 11), 9 pm
July 14, Utah Symphony, 8 pm
July 15, "Mostly Mozart Festival Gala," (simulcast with KBYU-TV, Ch. 11), Noon
July 29, Verdi: Requiem, Joseph Silverstein, cond., 4:10 pm

FILM

Academy Theatre: 373-4470
Avalon Theatre, 3605 S State, SLC, American Classics, Tues. \$1:266-0258/264-8431
Cinema in Your Face, 45 W 300 S, SLC: 364-3647
Carillon Square Theatres: 224-5112
Cineplex Odeon University 4 Cinemas: 224-6622
Mann 4 Central Square Theatre: 374-6061
Movies 8: 375-5667
Pioneer Twin Drive-In: 374-0521
Scera Theater, 745 S State, Orem: 225-2560
Varsity I, July 5-12 "Teenage Mutant Ninja Turtles";

Student Review Quiz of the Month

Answer the questions correctly and become eligible to win the prizes listed below. Prizes include free dinners at The Pie and *Student Review* T-shirts and Sweatshirts.

Submission Deadline Friday, July 27th.

Name _____ Phone _____

Address _____

- #1 Peter Garrett is not a liberal, he's a _____. (see Arts & Leisure)
- #2 True or False. There are no trees in heaven. (see Religion)
- #3 The fallacy of moderation is a belief that independent persons should avoid _____. (see Opinion)
- #4 True or False. Federal funding is the answer to the AIDS crisis. (see Opinion)
- #5 True or False. Britta Jafek was taught that she should get credit for brushing her teeth. (see Focus)
- #6 A fascinating girl should have a deep sense of inner _____. (see Focus)
- #7 A gay-baiter workers in the library for _____. (see Campus Life)

Prizes:

Free Dinner Combos for Two from The Pie
One: Zappi or 12" Pie w/ Spaghetti & Salad, Drinks
One: Two 6" Sandwiches w/Soup, Salad, or Spaghetti, Drinks
Five: Lunch Combos Pizza or Sandwich w/Soup or Salad
One: *Student Review* T-shirt
One: *Student Review* Sweatshirt

To Win you must:

- Answer each question correctly
- Fill in your name, phone, and address
- Drop off answer sheet in the "SR Quiz Box" The Pie Pizzeria 1445 Canyon Road
- or mail to Student Review Quiz PO Box 7092 University Station Provo, UT 84602



13-19, "Say Anything"; 20, "Big", 11:30 pm; 20-26, "All Dogs Go to Heaven"; 27-30 "The Wizard"; 31-2, "Peter Pan"; 7 & 9:30 pm
 July 6, KBYU-TV, Ch. 11, "It's a Wonderful World," 3:30 pm
 July 11, KBYU-TV, Ch. 11, "Little Women," (original version, 1933), 8 pm
 July 18, KBYU-TV, Ch. 11, "Little Women," (color version, 1949), 8 pm
 July 29, KBYU-TV, Ch. 11, "Chitty Chitty Bang Bang," 12 noon
 July 6, Wilkinson Center Dance, West Court, 9 pm, \$1 w/ student ID, \$2 w/o

DANCE

July 21, BYU Summer Formal, (look for details around campus)
 July 16-August 3, MOVE-IT '90, Ririe-Woodbury's annual dance workshop at Snowbird, 328-1062
 Tuesdays, Israeli Dancing, Salt Lake Dance Center, 537 E 2100 S, instruction by Susan Mullen at 7:30 pm and request dancing at 8:30 pm, 484-1390

ART

through July 15, Avenues Branch, SLC Library, 455 F Street, paintings by Pilar Pobil Smith, 363-5733
 through July 15, Springville Art Museum, 126 E. 400 S., 17th annual quilt show, "Pink Sharp and Friends" by Brent Gehring, "What's on Your Mind" by John McClellan,
 through July 22, Utah Pageant of the Arts, American Fork High School, M, Th, F, Sat, 8 pm, tickets: 756-3505, \$11 or \$8
 through July 22, Salt Lake Art Center, 20 S West Temple, "First Steps," an installation and performance by Wendy Ajax, Larnie Fox, Eric Robinson, Davis S, Tony Weller, 328-4201
 "A Covenant Restored," "Reflections on the Kingdom-Images on LDS History & Belief," Museum of Church History & Art
LECTURES & DEVOTIONALS

July 10, Forum, Russell Freedman, de Jong Concert Hall, HFAC, 11 am
 July 12, Planetarium Faculty Lecture, "The Hubble Space Telescope," J. Ward Moody, 492 ESC, 7:30 & 8:30 pm, \$1
 Thursdays, Students for International Development, Lectures and Films, 5:30 pm, 157 HRCB (Kennedy Center)

SPECIAL EVENTS

Outdoors Unlimited Bike Races
 West stadium parking lot, Wednesdays through October, 5:30 pm

non-licensed riders, 6-8 miles, 6 pm USCF licensed riders, approx. 14 miles. Entry fee: \$3 registration: day of race starting at 5 pm until 5:25 (info 378-2708)

America's Freedom Festival

Info on specific events, 374-9989
 July 2-4, Balloon Fest, Fox Field
 July 2-4, Freedom Fair, Downtown Provo
 July 3, Old Timers Baseball, BYU Cougar Field; Youth Dance, The Palace
 July 4, Freedom Run; Grand Parade; Osmond Stadium of Fire "World Freedom" Panorama
 July 4, Pioneer Independence Day, at Old Deseret Village, Pioneer Trail State Park, 2601 Sunnyside Avenue. 12-5 pm, 548-8391

Utah Responds to Hunger & Poverty

Improving Native American conditions in Utah (sponsored by U of U's International Development Network, BYU's Students for International Development & Overseas Development Network's BIKE-AID)
 July 5, 6 pm, Native American workshop, discussion & fry bread meal
 July 6, 10 am-noon, Bike-Aid Forum and film at Hinckley Institute (U of U); 1:00 pm, Lunch at Habitat for Humanity: renovating two homes in SLC. 557 Grant St. SLC
 1:30 - 6:00 pm, work @ site.
 6:30 pm, Pot Luck Barbeque and social @ Newman Center (U of U).
 July 7, 9:00 am - 6:00 pm; Work @ Habitat for Humanity site. Lunch provided.

For more information call: Helen Burton, SID, 378-3548 373-2646, Elizabeth Smart, SID, 375-0439 (Provo) 942-8244 (SLC), Paula Quenemoen, IDN, 595-1327 (SLC)—Volunteers and Donations needed!

Campus Party

July 20, ELWC West Court, 6 pm, Everybody Come!
Pioneer Day, July 24

EDITOR'S CHOICE

- Habitat for Humanity weekend
- Reggae Dance Party—Jimmy Cliff
- Springville Art Museum
- Pioneer Day
- Campus Party
- "Chitty Chitty Bang Bang"



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STUDENT REVIEW RECOMMENDS

A list of businesses and services advertising in Student Review

Apartments

King Henry
 The place with the best facilities: field, pool, jacuzzi, and more.
 450 North 1130 East
 370-2400

Automotive Repair

Import Auto
 Foreign cars are our specialty, not a sideline.
 800 South University Ave.
 374-8881

Bookstores

Atticus Books & Coffeehouse
 Quality books, interesting people,

some food and drink—in a 1940 farmhouse.
 1132 South State (Orem)
 226-5544

Compact Disks

Crandall Audio
 Most disks \$12.99 or less. Over 1000 import CD's
 1195 East 800 North, Orem
 226-8737

Grey Whale CD

Up to \$7.00 off for trade-ins—Great prices.
 1774 North University Parkway (Brigham's Landing)
 373-7733

Florists

The Flower Boy
 Translate feeling into flowers—

We deliver with care!
 Flowers and balloons.
 880 North 700 East (Next to Kinkos)
 373-8001

Groceries

Food 4 Less
 Where more students lower their food bills than at any other store.
 Plumtree Shopping Center (next to Shopko)
 373-8626

Hair Salons

Allen Fraser Hair Co.
 Hair design and Wolf system tanning booths.
 40 West 100 North
 375-5368

Taylor Mald

Turn their heads with a new spring look.
 125 North University Ave.
 375-7928

Restaurants

Cafe Viet Hoa
 An Irresistible experience—fine Vietnamese and Chinese Cuisine
 278 West Center St.
 373-8373

La Dolce Vita

The most authentic Italian restaurant around.
 61 North 100 East
 373-8482

The Pie Pizzeria

The pizza place for everyone.

1445 Canyon Road
 373-1600

Travel Agent

Travel Station
 Low fare experts. Call us for all your travel needs.
 835 North 700 East
 377-7577

Yogurt

Paradise Yogurt
 100% natural, 100% fat free yogurt
 2250 University Pkwy., next to ShopKo
 374-5661

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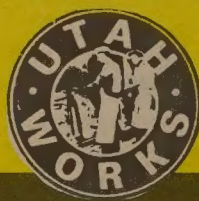
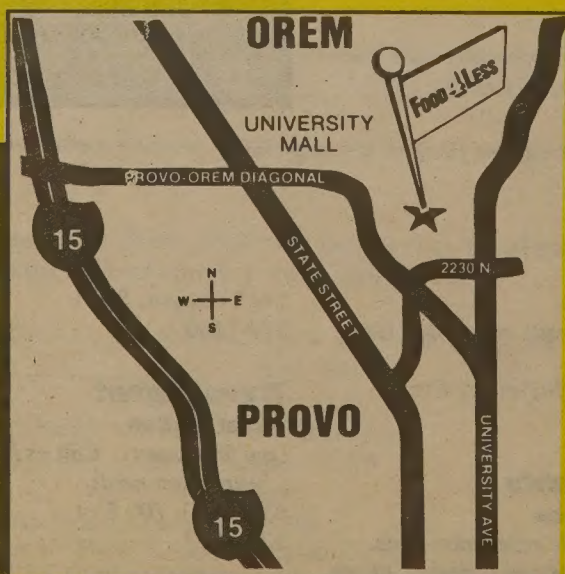
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